Love to Christ,

Neceſſary to Eſcape the

CURSE

AT

His Coming.

By THO. DOOLITTLE, *M. A.*

Mat. x. 37.

He that loveth father or mother more than me, is not worthy of me; and he that loveth ſon or daughter more than me, is not worthy of me.

Mat. xxv. 41. *Then ſhall he ſay alſo unto them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his Angels.*

LONDON,

Printed for *Tho. Cockerill*, at the *Three Legs* in the *Poultrey*, over againſt the *Stocks-Market*. 1693.

BIBLIOTHECA BODLEIANA

THE EPISTLE TO Non-Lovers OF CHRIST,

Lamenting Their SIN and MISERY.

THat Glorious Perſon, who is both *Lord* and *Jeſus*, and *Chriſt*, hath ſuffered, and done, and promiſed, ſuch things that might gain the love of Sinners to himſelf; and by theſe doth Plead with them, to ſet

their Affections upon him. In oppoſition to him, the World, and Sin, ſtand in competition with him, for the love of man's Heart. Chriſt calls, *Sinner, Love me.* Sin and World, cry aloud, *Place thy love on us.* The Spirit, Word, Miniſters, Mercies, and a Well-informed awaken'd Conſcience, preſs hard for the Love of Man to Chriſt: The Devil, and the Fleſh, ſollicit for the Heart of Man, for Sin and World. Love man hath, and *one* of theſe he *will* Love; both he *cannot*, at the ſame time, with a predominant Love, for *either he will hate the one, and love the other, or elſe he will hold to the one, and deſpiſe the other. Ye cannot* [Love and] *ſerve God and Mammon*, Mat. 6. 24. Predominant Love to the one, is inconſiſtent with ſuch Love unto the other. 1 *Joh.* 2. 15. *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*

This conſidered, what Thinking man can forbear to grieve, abſtain from floods of Tears, and bitter Lamentation, when he ſeeth that the Love of Man, ſuch a Noble Affection in it ſelf, is ſet ſo much on Sin, that is ſo bad in it ſelf, and unto its Lovers, and

and upon the World, that proves a vexation to thoſe that are ſo fond of it, who Love and vex, who vex at it, and yet ſtill continue and encreaſe their Love unto it, and their vexation by it, doth not abate their inordinate Affection to it; while Chriſt, that is the primary, principal, and moſt delightful Object of Love, is ſlighted by ſo many, even by the moſt? Blind Sinners! Do ye thus love Sin ſo vile, and the World ſo contemptible, and not Chriſt, that is altogether lovely and deſirable? What perverſeneſs is this, that Chriſt, that is beſt in himſelf, and beſt for them, ſhould be refuſed, and Sin, that is worſt in it ſelf. and worſt to them, ſhould be embraced? What folly and madneſs is this, that Chriſt ſhould be kept out, ſtanding at the Door, when Sin and World are admitted in, and Lodged, and kindly Entertained in the chiefeſt Room of their Hearts? Curſed doings! When Sin ſhould have no Love, ſhall it have all? When Chriſt ſhould have all, ſhall he have none? When the whole World, like that part, [the Earth] ſhould be as your Foot-ſtool, ſhall it, or any thing in it, be ſet up in your Hearts, as in its Throne? How is it that ye are ſo much miſtaken, as to think

ye ſee Beauty in Deformity, and Deformity in Beauty it ſelf? Why is odious Sin ſo lovely, and a precious Chriſt ſo unlovely in your Eyes? Have ye conſidered what Sin is, and what Chriſt is, that ye have greater Love to that Work of the Devil, than ye have to Gods own Son? And this, when Sin is ſo bad and vile, that as Sin, it cannot be loved by the worſt of men, till it be firſt diſguiſed, and dreſſed up with the appearance of Good; and Chriſt ſo good, that as Chriſt, he is to be loved moſt of all? When called, invited, and charged, in the Name of God, by the Miniſters of Chriſt, ſhewing you God's Call, Invitation and Charge, to love this lovely Jeſus, why do ye retort, and ſay, What is your Beloved above another Beloved, (O ye Teachers of Chriſt?) VVhat is your Beloved more than another Beloved, that ye ſo charge us? How long will ye ſay, He hath no form or comelineſs? VVe ſee no Beauty in him that we ſhould deſire him? How long ſhall Chriſt complain of you, that ye hate both him and his Father? And is not this complaint more grievous, when ye hate him without a cauſe, and do not love him when there is ſo much cauſe and reaſon why you ſhould? VVhat hath Sin

and

and VVorld done for you, and what did ever Chriſt do againſt you, that ye love your foreſt Enemies, and hate him that would be your ſureſt Friend? Hath Sin afforded you Pleaſures? But how long will they laſt? And what will ye do when the Pleaſures of Sin are paſt and fled away, and the Pains and Puniſhment for Sin are come, and ſhall never, never, paſs away? Hath the VVorld allowed you its Profits? But whoſe ſhall theſe be, when ye are Dead, and Lodged in the Duſt? VVhat profit is there in all your Profits, if ye gain them, and loſe your Souls? Will not your Gain be your Everlaſting Loſs? Is Chriſt the Admiration of Angels, and is he your Deriſion? Do they Adore him, and do ye thus Deſpiſe him? Do Holy Saved-Souls above, delight and joy in their Love to him, and in his to them, and do ye turn away your Love, and Alienate your Hearts from him, and Love Sin, and Rejoyce in that your Love? Do Holy Souls beneath, in this Imperfect State, cry out, Whom have we in Heaven but Chriſt, or what is there on Earth that we deſire, like, or love, in compariſon of him? and do ye prefer your Luſt, and

and Fleſhly Pleaſures, and Worldly Profits, before him? Have ye done ſo, and will ye ſtill? Are ye ſo reſolved? Are your Hearts ſo hardened? Your Minds ſo blinded? And ſo enſlaved to Sin and Satan? Alas for you! Were ye Born without love to Chriſt? And have ye lived ſo long without love to him? And will ye Dye at laſt without love to him? Where are the Mourners, that they may with flowing Tears bewail your Sin and Miſery? Why your Sin? Becauſe ye love not Chriſt. Why your Miſery? Becauſe you muſt be ANATHEMA when MARANATHA; be Accurſed when the Lord ſhall come. Alas for you, that are Ignorant of Chriſt; for can ye love whom ye do not know? Alas for you, whoſe Hearts are full of love to a vain, deluding VVorld, and empty of ſincere Love to Chriſt, for ye muſt all be ANATHEMA when MARANATHA; Accurſed when the Lord ſhall come. Let Angels bluſh: Let the Heavens be aſhamed: Let good men weep: Let the Earth mourn: Let all the Creation of God ſigh, and ſob, and groan, that the Son of God is not beloved by ſo many of the

the Sons of Men! O my Soul! where is thy love to theſe Souls empty of Saving-love unto thy Lord? Where is thy ſorrow for want of their Love? Where are thy Bowels of compaſſion, to them that have no pity to themſelves, in that they will have no love to Chriſt? Doſt not thou know MARANATHA, the Lord will come? And art thou not ſure, that then they will be ANATHEMA, under a bitter and an eternal Curſe: Doſt thou ſee how the Devil turned mens hearts from their Lord-Creator, and how he keeps their love from their Lord-Redeemer, for which the Devil inſults over them, and wilt not thou be grieved for them? Bleſſed Jeſus! I am ready to blame them, becauſe they love not thee, and I do blame my ſelf for want of griet in me; for want of love to thee. Methinks that Godly Parents ſhould mourn, becauſe they have a Child, or Children, that love not Jeſus Chriſt, and ſay, What! they love us, but not the Lord! What pleaſure can we take in their love to us, when they have none to Chriſt? Methinks the Children that have love to Chriſt, ſhould weep, and bitterly lament,

to

to be loved by their Parents, with a greater love than they have for Chriſt; and the Wife that is a Lover of Chriſt, ſhould be filled with ſorrow, that hath one ſo near, that is ſo far from loving of the only Saviour, and ſay, Alas! alas! MARANATHA, and then my Child, my Father, Mother, Husband, will be ANATHEMA. Weep then, weep, weep abundantly, for any in your Houſe, among your Relations, Friends, Acquaintance, and Neighbours, that are not Lovers of Chriſt. *Oh that your Heads were Waters, and your Eyes Fountains of Tears, that ye may Weep Day and Night, for* theſe that Love not the Lord Jeſus. How can ye go with dry Eyes, without Tears trickling down your Cheeks, one haſting to overtake the other, when ye behold Non-Lovers of Chriſt, and conſider next, ANATHEMA MARANATHA? Oh! that ye had in ſome Wilderneſs a Lodging place of Wayfaring-men, or ſome retired corner in your Houſe, that ye may leave your worldly Buſineſs for a while, and go from them, to waſh your Faces in your Tears, that your dear Relations love not that Lord

of

of yours, that is dearer to you than they are, or all this World beſides. Take on moſt bitterly, when ye think how by them your deareſt Lord is undervalued, and their precious Souls are endangered, by their not loving of him, for they muſt be ANATHEMA when MARANATHA. Alas, poor Loveleſs Souls! The Lord will come, will ſurely, quickly come, and then they will be miſerable; ſurely then they will be miſerable Souls indeed.

But is this enough for you, (O ye Non-Lovers of Chriſt) that others do lament your woful caſe, while ye your ſelves do ſpend your Time, and waſte your Days in ſinful Love, and carnal Delights, and ſenſual Joy? Were ye convinced of your preſent Sin, and did ye ſee your future approaching Miſery, could ye be ſo full of Mirth, upon the very Borders of the place where there is weeping, and wailing, and gnaſhing of Teeth? Could ye Laugh and Sing, ſo near the bottomleſs Pit, where your Laughing ſhall be turned into Mourning, and your Mirth into everlaſting Sorrow? Were ye the

Men

Men that had your Eyes opened, would ye not, every one of you, bitterly bewail your preſent danger, in the ſenſe and apprehenſion of your ſpeedy and eternal Woe, and ſay, Alas, what ſhall I do, when Sickneſs ſhall come, and Death ſhall come, and the Lord himſelf ſhall come, when I have no love for him? Wo is me! How ſhall I dye, and after Death appear at his Tribunal, whom I never loved? O my poor departing Soul! now as full of Terror, as empty of the love of Chriſt; what will become of thee, when thou ſteppeſt out of Time into Eternity? O dreadful, dreadful, this is exceeding dreadful, to leave all that I did ever love, and go to be judged by him, whom I did (Woe to me that I did) never love! I did love my Wife and Children, but not Chriſt, and now I muſt leave them whom I did ſo much love, and receive my Doom from him whom I did ſo much hate. I did love my Pleaſures, and my ſenſual Delights, and now there is an end of them; and now I muſt go unto thoſe Miſeries, Woes and Torments, that ſhall never, never, end. Wo is me, that now I am

a dying man, and ſhortly, alas a day or two more, an hour or two more; ſo ſhortly, for want of love to Chriſt, and I muſt be a Damned man. When I was well, and loved not Chriſt, (well and loved not Chriſt!) when I thought I was well without love to Chriſt, I thought my Pleaſures were ſweet, my Riches my Happineſs, and my beloved Relations my Joy; and I thought my love was rightly placed upon them, but now upon this Dying-Bed, when I look backwards upon time now paſt, and forwards into Eternity, that never will be paſt, I ſee, I find the remembrance of them doth torment my departing Soul, they are as bitter as Gall, for the more I loved them heretofore, the more they do torment me now. Now! Wo is me! They will for ever. Oh what did I mean, to give that love to them, which I ſhould have given unto Chriſt? Had I loved him, as I loved them, my love to him would have been as great a Comfort to me, on this Dying-Bed, as the love of them is now a Terror to me, but I did not; O curſed Catiff that I did not. And now the Lord, by Death,

is come to me, and I after Death muſt go to him, to be Judged by him, and in my Sentence I ſhall hear ANATHEMA; *Depart thou Curſed into everlaſting Fire, prepared for the Devil and his Angels.* In that I never loved Chriſt, I Sinned like the Devil, and in my Sentence, for that Sin I muſt be Condemned, and in Hell ſuffer with, and as the Devil.

But yet all this may be prevented; may it? And will ye not endeavour it? How? By calling off your love from other things, and placing it predominantly upon the Lord Jeſus. By Faith in him, and Love unto him, the Curſe might be eſcaped, and the Bleſſing obtained at his coming; and had ye rather be Damned, than love Chriſt? Indeed! Is your Enmity ſo much to him, that ye had rather be miſerable for ever, than place your Affections upon him? Are ye not yet willing to forſake your Old Love, and get New Love to Chriſt? Can ye be willing to be miſerable, and pained, and tormented, in extremity, to all Eternity? I know ye cannot: And yet I know, whether

whether ye be willing, or unwilling, without love to Christ, miserable you must be. Oh that ye did clearly see, stedfastly believe, and distinctly apprehend the transcendent Excellency, the amiable Beauty, the invaluable Worth of this Lord Jesus, that ye might prize him more than Gold and Pearls, and costly Jewels, and love him more than all. How is it when ye hear those on Earth, that love him most, so much complain of the smalness of their love to him, that ye do not reflect upon your selves, and say, What Sinners then are we, that have no love at all to him, and yet are not troubled, because we do not love him? For my own part, I do complain I cannot love this Blessed Jesus with that strength of Love I ought, and earnestly do desire, and endeavour to grieve more, because I love him no more, and to loath my self so much the more, by how much I fall short of that Love I ought to have to him. Oh that others may make up what I do want, and might be enlarged, and abound in that love, wherein I am straitned and defective; that what degrees of Love I cannot reach, others on

Earth might attain unto, that while I mourn for the ſmalneſs of my own Love, I might rejoyce in the greatneſs of the Love of others unto this lovely Jeſus; and yet when all this is leſs than he is worthy of, let it be ſome joy unto my grieved Soul, that ſaved Souls above, and Angels in Glory, do love him with a perfect and eternal Love, that though I cannot love him as they do, yet I may rejoyce on Earth, that there are Ten Thouſand times Ten Thouſands, and Thouſands of Thouſands in Heaven, rejoycing in the fullneſs of Love which is in them to him, when Thouſands upon Earth never will, and Millions in Hell never can, love this moſt lovely Lord Jeſus Chriſt.

But ſtill I muſt grieve and groan, that when my Lord doth ask me, *Loveſt thou me more than theſe*, ſometimes I doubt, and dare not ſay, *Lord, thou that knoweſt all things, thou knoweſt that I love thee*; but my Heart doth pant, my Soul doth long that my love to him might be inflamed, that the Actings of it might be more vigorous, and the Workings

ings of it ſo ſenſible, that they may put me into pleaſant Pangs, and ſweeteſt Pains of Love. Lord! I ſhall not account my ſelf to be well, till I am ſick of love to thee, that ſo I might, from what I feel, and find, in my own Soul, recommend the ſweeteſt Delights, the Rational Pleaſures, and the Spiritual Comforts, to the Lovers of Vanity, to allure and draw their Love to Chriſt, that I may ſpeak more of the unſpeakable Joy that fills the Breaſt of a ſtrong Lover of Chriſt, and more pathetically Perſwade, more effectually Plead, till God powerfully prevail with them, to turn the Stream of their Love (which now runs waſte) into the right Channel, and glide along till it empty it ſelf into that Sea of Love, which Saints and Angels flow in unto Chriſt.

I have made a ſmall Attempt, in this little Treatiſe, of the Neceſſity of Sincere Love to Chriſt, whether God, by Me, might move the Hearts of any, to fix their Love upon him, in which I have not ſtudied Words and Phraſes, to recommend Chriſt, to wanton Wits, i

Dreſs, but with as much plainneſs, and Goſpel ſimplicity, as I could, in the very Words in which it was Preached, to a People that love plain Preaching, and eaſie to be underſtood. If any for this ſhall diſlike it, when they have took it up, and look'd into it, and ſee it to be ſuch, may as eaſily lay it down, and ſlight it as they pleaſe; I fought not my Self in it, but the love of Men to Chriſt by it. I can be willing to be accounted a Fool for Chriſt, and I doubt not but I ſhall have more Comfort on a Dying-Bed, when I ſhall reflect I aimed not at vain Applauſe of Dying men, but to gain the Hearts, and hearty Love of, once the Hearers, and now the Readers, of theſe Sermons; and if God will pleaſe to own them in mens Reading, as he did in the Hearing of them, by many, when not I, but the Grace of God, did ſo much affect their Hearts, that they did deſire it might be Preached to them (ſome time after) the ſecond time, which I did, and did Work, and had as great Succeſs as at the firſt: Not that I was any thing, but God did all, both firſt and laſt. Many, very many, that did confeſs they loved not Chriſt,

Chriſt, but World, and Vanity, and Sin, before, did deſire all in the Congregation earneſtly to Pray, That God would give them this love unto his Son, which I hope they have, and are increaſing and growing therein; and that God may ſo Bleſs it to any Poor, plain Country People, whom my voice cannot reach, and to whom I cannot go, (where this may) ſhall be the fervent Prayers that one ſo mean can put up to Heaven: Where let the Prayers of all true Lovers of Chriſt meet, that the Number of ſuch may be increaſed. *Amen.*

Tho. Doolittle.

THE

THE

Contents.

THE *Introduction* pag. 1, 2

Anathema, Maranatha } *explained,* p. 3 *to* 9

The parts of the Text p. 9
A Paraphraſe upon the Text p. 10 *to* 14
The Doctrine and Method p. 14, 15
Twelve Requiſites in ſincere Love to Chriſt p. 15 *to* 41

Delighting,

The Contents.

Delighting,
Desiring, } *Love,* p. 41, 42
Mourning,

A Description of Love to Christ p. 43
The Necessity of sincere Love to Christ, to escape the Curse; proved by ten Arguments p. 44 *to* 55
Ten Properties of the Curse, due to Non-Lovers of Christ p. 56 *to* 69
Eight Reasons why Love is so strictly required, that Christ must be Loved, or the Sinner Accursed p. 69. *to* 75
The Uses to be made of this Subject p. 75, 76
Ten Inferences deduced from it p. 78 *to* 96
Twenty Aggravations of want of Love to Christ p. 96 *to* 124
The Case Resolved how a Man may know he hath, or wants sincere Love to Christ p. 124 *to* 143
An Attempt to gain Sinners Consent to Love Christ p. 143 *to* 151

Twenty

The Contents.

Twenty Motives, or Pleas, that Chriſt might have the Love of Mens Hearts p. 151 *to* 176

Ten Directions to get ſincere Love to Chriſt p. 176 *to* 197

Ten Springs of Spiritual Comfort, flowing into the Hearts of the Lovers of Chriſt p. 197 *to* 210

The Concluſion and Bleſſing p. 210 *to the end.*

LOVE

LOVE to CHRIST
NECESSARY
To ESCAPE the CURSE
At His COMING.

1 COR. XVI. 22.

If any man love not the Lord Jeſus Chriſt, let him be Anathema, Maran-atha.

CHAP. I.
SECT. I. *The Introduction.*

HOW! Not love the Lord! *Helliſh Sin.* How! Not love Jeſus! *Stupendous Wickedneſs.* What! Not love Chriſt! *Monſtrous Impiety.* Not love him that is both *Lord*, and *Jeſus*, and *Chriſt*! What name might we call him by? A Man or a Beaſt? A Man or a *Devil?* That doth not love the Lord Jeſus Chriſt? Do you confeſs him to be *Lord*, and *Jeſus*, and *Chriſt*, and love Sin, and not Him? Love the

World, and not Him? Love Relations, and not Him? This may be the Aſtoniſhment of the Heavens, the Amazement of the Earth, the Wonder of Angels, the Joy of Devils, the Burthen of the Creation of God. The Earth doth groan to bear them; the Sun is grieved to give light unto them; the Air laments its putrefaction, to be ſuck'd into ſuch filthy bodies, wherein are more filthy ſouls, becauſe void of the Love of Chriſt: Yea, all this world looks more like Hell than Heaven, becauſe of the ſwarms of men therein, that have no *ſincere* Love to Jeſus Chriſt. Let all among you this day, that are not Senſual Beaſts, or Incarnate Devils, that have the Underſtanding and Hearts of men, ſtand and wonder, that tho Devils will not love the Lord Jeſus Chriſt, that a Man ſhould deny him his Love. Good Lord! What a thing is this! What curſed Wickedneſs is this! What wonder that thou doſt behold ſuch a ſight as this, a Man without love unto thy Son, and ſuffer him to continue to be a man; or doſt not make him a ſick man, a poor man, a tormented, pained man on earth, or a Damned man in Hell! But tho thou beareſt with ſuch a man, is he not a wretched, miſerable man, tho he be a rich and proſpering man? Oh what Puniſhment waiteth for him? How do Devils hope for his Death, that they might drag him down to that Helliſh Crew, where there is not one Lover of Chriſt amongſt them all? But what is he? What ſhall he be that Loves not Chriſt? What? *Anathema, Maran-atha.* What is that? The Explication will tell you.

SECT.

SECT. II.

The Explication of Anathema, Maran-atha.

Anathema, where found in Scripture, is uſually Tranſlated *Accurſed.* Acts 23. 14. *And they came to the chief prieſts and elders, and ſaid,* ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς, *We have bound our ſelves under a great curſe, that we will eat nothing until we have ſlain Paul*: i. e. with a Curſe we have Curſed; that is, grievouſly Curſed, or bound our ſelves with direful Curſes, *Verſ.* 21. The ſame word uſed. *Gal.* 1. 8. *But tho we, or an angel from heaven, preach any other goſpel unto you, than that which we have preached unto you,* ἀνάθεμα ἔστω, *let him be* (Anathema) *accurſed.* Repeated verſe 9. Mark 14. 71. *But he began* (ἀναθεματίζειν) *to curſe and to ſwear, ſaying, I know not this man of whom ye ſpeak.* Rom. 9. 3. *For I could wiſh my ſelf* (Anathema) *were accurſed from Chriſt, for my brethren, my kinſmen according to the fleſh,* 1 Cor. 12. 3. *Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus* (Anathema) *accurſed.* Not to love Jeſus, is to carry our ſelves towards him as tho he were *Anathema*; but foraſmuch as he is *God over all, bleſſed for ever*; whoſoever loves not him, ſhall be *Anathema* for ever. This *Greek* word is uſed as the *Hebrew* word חרם, *Cherem*, which is Tranſlated utterly to deſtroy, *viz.* 1 Sam. 15. 9. *But Saul and the people ſpared Agag, and the beſt of the ſheep, and of the oxen, and of the fatlings, and the lambs, and all that was good,* הַחֲרִימָם, *and would not utterly deſtroy them; but every thing that was vile and refuſe,* אֹתָהּ הֶחֱרִימוּ, *that*

they deſtroyed utterly. The *Greek* Verb ſignifieth ſuch Curſing, as when a man either ſweareth, voweth, or wiſheth himſelf to dye, or to be given to the Devil, except he——: And the *Hebrew* word that anſwereth to it, ſignifieth, Utterly to deſtroy, to devote to deſtruction: As much as to ſay, If any man love not the Lord Jeſus Chriſt, let him be utterly deſtroyed, devoted to deſtruction, let the Devil take him; and ſo he will by God's own Order and Command. *Mat.* 25. 41. *Then ſhall he ſay unto them on the left hand, Depart from me, ye curſed, into everlaſting fire prepared for the devil and his angels.* Luk. 12. 20. *But God ſaid, Thou fool, This night thy ſoul ſhall be required of thee.* In the *Greek*, They ſhall require, demand, fetch away thy ſoul. They: What they? The Devils, that ſeize the ſouls of all that love not Chriſt, whenever they dye.

2. *Maran atha*; two *Syriack* words, as ſome take them. *Maran*, that is, our Lord. *Nun finale eſt affixum primæ perſonæ ex pronomine* נָא. The word it ſelf מָר, *Mar*, with *Aleph*, is a *Chaldee* word מרא *Mara*, Lord; and *Nun* only *litera paragogica*; then *Maran* both in *Chaldee* and *Syriack*, ſignifieth *Lord*. *Atha*, written thus, אֲתָה or אֲתָא is an *Hebrew* word; written thus, אֲתָא is *Chaldee*; thus אֲתָא is a *Syriack* word; thus אֲתָא is *Arabick*; in all ſignifieth, *To come*. A man that loves not the Lord Jeſus Chriſt, ſhall be Curſed in all Nations, in all Languages, by all People; all the world ſhall account that man to be *Anathema*.

Anathema, *Maran-atha*; ſome render it, Let him be accurſed till the Lord come, or when the Lord comes; or he ſhall have due Vengeance from the Lord when he comes. Some thus, Let him be accurſed

curſed even till the coming of the Lord, to his death's day, even for ever; and hath reference to that Prophecy of *Enoch*, recorded *Jude ver.* 14. *Enoch alſo, the ſeventh from Adam, propheſied of theſe, ſaying, Behold,* ἦλθε κύριος, *the Lord comes with ten thouſand of his Saints,* 15. *to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have angodly committed, and of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him.* And all for want of Love unto him.

Learned men conclude, That here is an alluſion to the *Jewiſh* manner of *Excommunication*; of which there were three ſorts or degrees;

The Leſſer.
The Middle Sort.
The Greateſt.

1. The Leſſer, called *Niddui*, Put out; and in the New Teſtament they were called, ἀποσυνάγωγοι, Put out of the Synagogue; and they hold that *Cain* was excommunicated this way.

2. The ſecond was called *Cherem*, or *Anathema*; when a ſcandalous ſinner, with Curſes out of the Law of *Moſes*, was in the publick Audience of the whole Church, without any limitation of time, excluded from the Communion of it. This thought to be the ſame called *a delivering up unto Satan.* With this ſort of Excommunication was the Inceſtuous perſon cenſured, 1 Cor. 5. 4. *In the name of our Lord Jeſus Chriſt, when ye are gathered together, and my Spirit, with the power of our Lord Jeſus Chriſt,* 5. *To deliver ſuch an one unto Satan for the deſtruction*

of the flesh, that the spirit might be saved in the day of the Lord Jesus.

3. The greatest of all they called *Samatha*; so called from *Sem*, a name which they put for *Nomen Tetragrammaton*, or *Jehova*, and *Atha*, comes: Others derive it from *Sham*, *There*, and *Mutha*, *Death*; as if they should say, There and then shall be death to the Non-Lovers of Christ. The *Syrians* call it *Maran-atha*; by which form added to the two former, the excommunicated person as desperate and forlorn, without all hope of pardon or restitution, was left to the hands of the Lord, to receive from him an heavy doom at his coming; implying, that they summoned the Excommunicated before the dreadful Tribunal at the last coming of the Son of God. They say this sort of Excommunication the people of God used against the *Amalekites*.

And with this highest degree of Excommunication, shall all the *Non-Lovers* of Christ, at his coming be excluded, and stand excommunicated from the favourable Presence of the Glorious God, and of Christ the Gracious only Saviour, from the Company of all the Holy Angels, and Society of the Blessed Saints, from the Holy Place above, and from all the Joys and Happiness thereof.

The manner how the *Jews* excommunicated the *Samaritans*, was very solemn and dreadful: They brought Three hundred Priests, and Three hundred Trumpets, and Three hundred Books of the Law, and Three hundred Boys; and they blew with Trumpets, and the *Levites* singing, accursed the *Cutthæans*, in the Name of *Tetragrammaton*, or *Jehovah*, and with the Curses both of the *Superior* and *Inferior* House of Judgment; and they said,

Cursed

Curſed is he that eateth the bread of the Cutthæans, (hence is that ſaying of theirs, *He that eateth the bread of the* Cutthæan *or* Samaritan, *is as he who eats ſwines fleſh*), *and let no* Cutthæan *be a Proſelite in* Iſrael, *neither have any part in the reſurrection of the juſt.* Theſe Curſes they wrote upon Tables, and ſealed them, and ſent them through all *Iſrael*, who multiplied alſo this great *Anathema*, or Curſe, upon them.

But the Excommunication of all the Non-Lovers of Chriſt, will be inconceivably more terrible, when the Lord himſelf ſhall come with Millions of his Holy Angels, and with Ten Thouſands, yea Thouſands of thouſands of his Saints, and the Trumpet ſounding, the Saints ſinging, and the Air ringing, Chriſt and all ſhall ſay, *Now curſed for ever be every man that did not love the Lord Jeſus*: Let them never come into the Kingdom of Heaven, nor have a ſhare in the Happineſs that God hath prepared for them that love him; and all the Saints and Angels ſhall ſay, *Amen, Amen.*

There is another Text, ſetting forth the contrary good condition of thoſe that love Chriſt, *Epheſ.* 6. 24. *Grace be with all them that love our Lord Jeſus Chriſt in ſincerity, Amen. Paul* ſtanding one while upon Mount *Ebal*, denounceth a Curſe againſt thoſe that do not love the Lord Jeſus; another while upon Mount *Gerizzim*, pronouncing a Bleſſing upon them that do.

Deut. 27. 11. *And Moſes charged the people the ſame day, ſaying,* 12. *Theſe ſhall ſtand upon Mount Gerizzim to bleſs the people, when ye are come over Jordan, Simeon, and Levi, and Judah, and Iſſachar, and Joſeph, and Benjamin.* 13. *And theſe ſhall ſtand upon*

Mount Ebal to curſe, Reuben, Gad, and Aſher, and Zebulun, Dan, and Napthali. 14. *And the Levites ſhall ſpeak, and ſay unto all the men of Iſrael with a loud voice,* 15. *Curſed be the man that maketh any graven or molten image, an abomination to the Lord, the work of the hands of the craftſman, and putteth it in a ſecret place, and all the people ſhall anſwer and ſay, Amen.* 16. *Curſed be he that ſetteth light by his father, or his mother, and all the people ſhall ſay Amen.* 17. *Curſed be he that removeth his neighbour's land-mark; and all the people ſhall ſay, Amen.* 18 *Curſed be he that maketh the blind to wander out of the way; and all the people ſhall ſay, Amen.* 19. *Curſed be he that perverteth the judgment of the ſtranger, fatherleſs, and widow; and all the people ſhall ſay, Amen.* Six *Tribes* ſtood upon Mount *Gerizzim*, and ſix upon Mount *Ebal*, and in a little Valley between theſe two Mountains, the Prieſts ſtood, one while pronouncing a Bleſſing upon the Obſervers of the Law; and then the Tribes upon Mount *Gerizzim* ſounded out *Amen*: Another while denouncing Curſes againſt the Tranſgreſſors of the Law; then the Tribes upon Mount *Ebal* ſounded out *Amen*.

But now, though you are not unjuſt towards men; no Drunkards, no Swearers, yet if Non-Lovers of Chriſt, the Curſe lies upon you; and at the coming of the Lord, it will be in vain to plead your praying, hearing, receiving, your moral Converſation, if void of the Love of Chriſt; for Chriſt ſhall declare you accurſed, and all that ſhall attend him at his coming, ſhall ſay *Amen*.

SECT.

SECT. III.

A Diviſion and Paraphraſe of the Text.

The whole Text conſiſts of theſe ſeven parts.

1. The *Grace* to be obtained, the Duty to be performed, or Act to be exerted, viz. *Love.* Sweet, pleaſant and delightful.

2. The *Object* of this Act, or Perſon to be loved, called the Lord, and Jeſus, and Chriſt.

3. The *Subject* of this Act, or who ſhould do this Duty; *Man*: Beaſts cannot, Devils will not, Man ought.

4. A *Suppoſition*, if a man love not; and it is indeed to be ſuppoſed, that many will not.

5. An heavy *Imprecation*, or ſolemn denunciation of Vengeance, *Anathema*; if he will not be a Lover of Chriſt, let him be accurſed.

6. A *determination of the time* when this at furtheſt ſhall be executed, and poured forth upon him; *Maran-atha*, when the Lord comes; tho he proſper in the mean time, yet when *Maran-atha*, then *Anathema.*

7. The *Extent* of this Curſe; *If any man*— let him! be he what he will, a Scholar, a Preacher, a Profeſſor, an Emperor, and yet not a Chriſt-Lover, the Plagues of God at the coming of Chriſt ſhall light and lie upon him; and if this *any* be never ſo many, Vengeance and Damnation ſhall overtake and ſeize them all.

I cannot yet get off the words of the Text without another view of each term one by one.

1. *If*,]

1. *If*,] This *if* joined to the not loving of Christ is one of the saddest ifs you can suppose; if you should be poor, if you should be cast into Prison, if you should be banished, if you should suffer the loss of liberty and life, it is not so bad, as if you should not love the Lord Jesus Christ: For if you be cast to Hell, if you should be damned for ever, it will be if you love not Christ: If you be ever saved, if you never love Christ, God is not true, and Christ is not true, and this Word of God is not true; if you pray till you wear the skin from off your knees, if you cry for mercy till you waste your Tongue; if you confess sin, and weep your selves blind; if you go as far towards Heaven as ever glozing Hypocrite did, and all this while have no sincere love to Christ, you never shall escape the Damnation of Hell; if you do, say I am a Lyer, say I preached falshood and deceitful words unto you. What! will you drive us to despair? yes, that I would with all my heart, *into this despair of ever getting to* ***Heaven*** *without sincere, unfeigned love to Christ*; for despair you must of having Happiness and eternal Glory any other way than God hath prescribed in his Word; and Love to Christ is one qualification of that man that shall be saved.

And to *this if* relating to your not loving of Christ, I will shew you another *if* relating to your not entring into Heaven, *Heb.*4.3. —*I have sworn in my wrath, If they shall enter into my rest.* —5. And in this place again, *If they shall enter into my rest.* Here God useth an Oath, but concealeth the Imprecation; when the Lord pronounceth his Oath *negatively*, then it is to be understood as an affirmation; as *Isa.*14. 24. *The Lord of hosts hath sworn, if not,*

so

ſo it ſhall come to paſs, that is, it ſhall certainly come to paſs: But when he ſetteth it down *affirmatively*, then it is to be underſtood *negatively*, as *Pſal.* 95. 11. *If they ſhall enter into my reſt*; that is, they ſhall never enter into my reſt. When God ſweareth thus by himſelf, he mentioneth not the Curſe, becauſe no Execration or Curſe can fall upon him that is *God* neceſſarily, infinitely and eternally bleſſed, and therefore not to be expreſſed, becauſe it cannot come upon him; neither ſhould ſuch a form of ſpeech be ſupplied, as ſome do prophanely uſe, *then let me not be God*, or ſuch like: It is ſufficient to alarm Sinners, that God doth ſwear, if they continue to the death without love to, and faith in Chriſt, they ſhall not enter into his reſt.

1. *A man*] loves not Chriſt that hath 1. an *underſtanding* to know the *excellencies* of Chriſt, the *neceſſity* of Chriſt, the *danger* of being without Chriſt, and the everlaſting *good and benefits* that are to be had by Chriſt.

2. A man that hath a *Will* to be guided by the Underſtanding, a Will to chuſe good, and refuſe evil.

3. A man that hath *Affections* of love, deſire and delight, and ſhall not place them upon their proper, primary, principal Object.

4. A man that hath a *Conſcience* to walk and act by, to accuſe and condemn him when his Affections are not rightly fixed; and to comfort him, and to teſtify for him, when they tend to, and reſt in their proper Object.

5. A man that is *capable* of *knowing*, loving and enjoying the beſt good.

6. A man that hath heard of Chriſt, that profeſſeth Chriſt, and hath frequently and earneſtly been intreated to give Chriſt his love.

7. A man that is a *ſinful man*, a *loſt man*, a diſeaſed, polluted man, that ſtands in need of waſhing, cleanſing and recovering healing Grace. Shew me the man that needs not Chriſt, and let him deny him his love.

8. A man that is a *dying man*, a man leaving this World, going out of Time, and entring into Eternity; that muſt ſhortly be *a damned or ſaved man*, within a few years, months, weeks, days or houts, be eternally happy, or everlaſtingly miſerable.

3. *Any man*] eſpecially where the Goſpel is preached, where the joyful ſound is heard, to whom the tydings of a Saviour and Eternal Life are brought: The Heathen *cannot* love him, becauſe they do not know him, becauſe they hear not of him: but any man, eſpecially that lives under the means of Grace, any *mean man*, any *noble man*, any *ignorant man*, any *learned man*, any *man of any ſort*, of *any age*, of *any calling*, of *any place* or *Nation*, where they have ſo often and ſo long heard of Chriſt, that his bleſſed name is become too common in their prophane polluted mouths. If any ſuch man

4. *Love not*] tho he often talk of him, tho he pray to God, mentioning his Name; tho he profeſs him, hear daily from him, ſuffer or dye for him, and not love him that is

5. *The Lord*] the Lord of Lords, the only Potentate; the Lord that hath the power of Life and Death, able to take up to Heaven, and caſt down

to

to Hell, to damn and ſave, that reigns over Men and Devils, that hath all Power committed to him, that is

6. *Jeſus*] the only, mighty, alſufficient Saviour, that came from *Heaven to Earth*, to get and purchaſe for men a paſſage from *Earth to Heaven*; that ſuffered, bled, and died to ſave Sinners from Sin, from Hell, from Everlaſting Burnings; when there is no other Name under Heaven by which Sinners can be ſaved, than the Name of Jeſus, who is alſo

7. *Chriſt*] anointed of the Father, deſigned from all Eternity, and ſent in the fulneſs of time to bring about and accompliſh the work of man's Redemption; that was furniſhed with all manner of qualifications to bring Souls to Eternal Glory; and yet thoſe that have their Names from him, called Chriſtians from Chriſt, and yet not love him, ſhall be

8. *Anathema*] curſed Wretches, miſerable Caitiffs, devoted to damnation, ſeparated from God, caſt to Devils, when

9. *Maran-atha*] the Lord comes; to be *Anathema* when *Maran-atha*, is to be accurſed indeed, and for ever; then curſed Men muſt be with curſed Devils to all eternity.

CHAP.

CHAP. II.

SECT. I.

The Doctrine and Method.

Doct. FRom this Text thus explained, this Doctrine clearly reſulteth. *That whatſoever man hath not ſincere love to the Lord Jeſus Chriſt, is in a deplorable condition, and ſhall be accurſed when the Lord comes.* For his Sin is great, his Mind is blind, his Will perverſe, his Heart is hard and carnal, his Affections corrupt, and baſe and vile, and his Soul and Body ſhall then be doomed down to blackneſs of darkneſs, to *extremity*, and *eternity* of miſery, to pains and puniſhment, that no Tongue can expreſs, no Heart conceive, no Pen can write, how great, how terrible, how intolerable it will be found to be.

The method in treating on this Subject is caſt into theſe five general Heads.

1. *What is the nature of this love to Chriſt*; what kind or manner of Love it is, without which if man be found, he is *Anathema*, and ſhall be plagued with this heavy Curſe at the coming of the Lord?

2. *That whoſoever is without this love to Chriſt, is in ſuch a miſerable condition; and dying without it, ſhall be damned when Chriſt ſhall come*, is to be demonſtrated.

3. *What*

3. *What are the properties of this Curſe*, that will make it ſo exceeding grievous and intolerable.

4. *Why ſo great a ſtreſs is put upon ſuch Love*, why the Lord inſiſts ſo much upon the love of man unto his Son, that whoſoever wants it, ſhall be thus accurſed.

5. *The improving of this Doctrine by practical application.*

In opening of the nature of this Love to Chriſt, I ſhall not only mention the *formal reaſon* of it, but alſo what is preſuppoſed, and neceſſarily requiſite to the raiſing or producing of it in the heart of man; my Apprehenſions concerning it I ſhall give you in theſe *twelve* following Particulars, which being taking up, and laid together, will contain a deſcription of this Love.

1. This Love ſuppoſeth the *goodneſs* of the Object.

2. It includes or implies the *illumination* of the Underſtanding to ſee and diſcern this incomparable goodneſs in Chriſt.

3. It includes a diſcovery of the *ſuitableneſs* of Chriſt unto the Soul in all reſpects.

4. As alſo a ſight of the *communicability* of that good that is diſcerned to be ſo ſuitable.

5. Higheſt *valuation* of Chriſt, greateſt *eſtimation* of him, which is called appretiating Love.

6. It contains the *permanent volition* of the Will, the ſetled inclination of the heart towards the Lord Jeſus Chriſt.

7. It includes the prevailing and *predominant* degrees of our love to be to Chriſt more than to any thing elſe whatſoever.

8. In

8. In this Love is the election of the Will, chooſing *Chriſt for himſelf*, and for the excellency of his own Perſon, tho not with the excluſion of our own advantage by him.

9. *Chriſt as Lord* as well as Saviour, is the Object of this Love; Chriſt in all his Offices, as *Teacher*, *Ruler*, as well as *Benefactor*, is beloved; in which reſpect the Love of all Hypocrites and carnal Goſpellers doth fail and come ſhort.

10. This Love is wrought by the *powerful ſpecial operation of the Spirit of God* upon the heart.

11. Whence follows a *voluntary reſignation of a man's ſelf to Chriſt*, without reſervation of himſelf, or any thing he hath, unto himſelf.

12. When all this is done, the Soul doth *delighe* in Chriſt, if *preſent*; or *deſires* after him, if *abſent*; or *mourns* for him, if it *cannot find him*; for one of theſe three ways Love will be working, and by theſe workings diſcover it ſelf.

SECT. II.

The nature, requiſites, and the deſcription of this Love to Chriſt.

Friſt, *This Love ſuppoſeth the goodneſs of the Object*, as all Love doth: For nothing can be loved, but what is really good, or at leaſt *appeareth* ſo unto the Lover. This holy Love therefore being the choiceſt, chiefeſt Love, ſuppoſeth Chriſt to be the choiceſt, and the chiefeſt Good: That he is a good *Saviour*, a good *Redeemer*, a good *Lord and Maſter*; a Good excelling, tranſcending all inferior, ſublunary good; Good! not only good, but beſt; *beſt in himſelf, and beſt*

beſt for us. And becauſe he muſt be loved with ſuch a love, as that we be willing at his call to part with all other good for his ſake; therefore he is looked upon, and loved as an *univerſal* Good; whereas Riches, Honours, Friends, and all things of this World are but *particular* good, *no one thing good for all things*: Meat and drink are good to ſatisfy your hunger and thirſt, but not to clothe you; Clothes are good to cover you, but not to feed you, *&c.*

But the Soul whoſe love is fixed upon Chriſt, doth ſee and ſay, In *poverty* Chriſt will be my *riches*, in *diſgrace* Chriſt will be my *honour*, in *bonds* and impriſonment Chriſt will be my *liberty*, in *pain* Chriſt will be my *eaſe*, in *death* Chriſt will be my *life*, in the *loſs* of all things Chriſt will be better to me than the *enjoyment* of all theſe things. He that looks not upon Chriſt as an incomparable Object, doth not love him as he ought. *Pſal.* 73. 25. *Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee.* Prov. 3. 14. *Happy is the man that findeth wiſdom, and the man that getteth underſtanding*; 14. *For the merchandiſe of it is better than the merchandiſe of ſilver, and the gain thereof than fine gold.* 15. *She is more precious than rubies, and all the things thou canſt deſire, are not to be compared unto her.* The Spouſe ſaw ſuch goodneſs in Chriſt, that ſhe was love-ſick for him: *Cant.* 5. 8. *I charge you, O daughters of Jeruſalem, if ye find my beloved, that ye tell him that I am ſick of love.* Others wonder what a gracious Soul doth ſee in Chriſt, that it is ſo inflamed with love unto him. *V.* 9. *What is thy beloved more than another beloved, O thou faireſt among women? what is thy beloved more than another beloved, that*

thou doſt ſo charge us? What is he? in a large deſcription of his Excellencies ſhe anſwereth to this Queſtion: 10. *My beloved is white and ruddy, the chiefeſt among ten thouſand*; proceeds in *Verſ.* 11, 12, 13, 14, 15. and in the 16th concludeth, *He is altogether lovely; this is my beloved, and this is my friend, O daughters of Jeruſalem.* What then? Doth the tranſcendent goodneſs of Chriſt thus diſplayed, draw the Heart, allure the Affections? yes verily, for it immediately follows, *Cant.* 6. 1. *Whither is thy beloved gone, O thou faireſt among women? Whither is thy beloved turned aſide, that we may ſeek him with thee?*

1. Chriſt as *God* is incomparably good; for ſo he is *originally* good, *infinitely* good, *eternally*, *immutably*, *incomprehenſibly* good.

2. Chriſt as *Man*, is the moſt excellent of all men. *Adam* in innocency, the Prophets and Apoſtles in all their greateſt dignity, and the Saints in Heaven in perfect glory, are not comparable to the man Chriſt Jeſus.

3. Chriſt as *God-man* and Mediator, ſurpaſſeth in goodneſs all the holy Ones on Earth, and all the Angels in Heaven; *Epheſ.* 1. 20. —— *And ſet him at his own right hand in the heavenly places*: 21. *Far above all principality and power, and might and dominion, and every name that is named, not only in this world, but alſo in that which is to come.* And though he call his People, his Brethren and his Fellows, *Yet God hath anointed him with the oyl of gladneſs above all his fellows*, Pſal. 45. 7. is Chriſt thus in your Eyes, and to your Hearts?

SECT.

SECT. III.

The Second Requiſite of this Love.

SEcondly, This Love includes and implies *the illumination of the Underſtanding*, to ſee and diſcern this matchleſs goodneſs in Chriſt. Tho Knowledge be not (*formaliter*) Love, yet it is neceſſarily pre-requiſite to it, for this Love is not blind: *Ignoti nulla cupido*; What we do not know, we cannot love, nor deſire. *John* 4. 10. —*If thou kneweſt the gift of God, and who it is that ſaith unto thee, give me to drink; thou wouldſt have aſked of him, and he would have given thee living water.* You might love an UNSEEN Chriſt, but you cannot love an UNKNOWN Chriſt. 1 *Pet.* 1. 8. *whom having not ſeen, ye love; in whom, tho now ye ſee him not, yet believing,* (and Faith includeth Knowledge) *ye rejoice with joy unſpeakable, and full of glory.*

Therefore the Prophet ſpeaking of graceleſs men, as diſliking, not deſiring, nor loving Chriſt, brings them in as ſaying, *Iſa.* 53. 2. —*He hath no form, nor comelineſs; and when we ſhall ſee him, there is no beauty that we ſhould deſire him.* How! no comelineſs in him that is *the brightneſs of the Father's glory, and the expreſs image of his perſon!* yes, there was, there is, but they had not eyes to ſee it; as if a blind man ſhould ſay, the Sun is dark, becauſe he hath no eyes to behold the light thereof. How! when we ſhall ſee him, there is no beauty in him that we ſhould deſire him! It was, becauſe in ſeeing, they did not ſee: How ſhould they look upon him with an eye of Love, when they did not diſcern him with an eye of Faith?

But a ſanctified Soul, whoſe eyes are opened, ſeeth that ſuperlative Goodneſs, Beauty, and Excellency in Chriſt, that all other things that are good with an inferior goodneſs, ſeem to him as droſs and dung, *Phil.* 3. 7. *But what things were gain to me, thoſe I counted loſs for Chriſt.* 8. *Yea doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but* (Σκύβαλα *quaſi* κυνάβαλα *things caſt to dogs*, or Dogs-meat, or) *dung, that I may win Chriſt.*

The ſanctified man, whoſe mind is ſavingly inlightned, can ſay, I ſee that goodneſs in the *Saviour*, that far ſurpaſſeth all the goodneſs of the *Creature*; tho the Stars in the coldeſt night might be ſeen, yet when the Sun ariſeth, they all diſappear; ſo in the night of Ignorance, when my Mind was blind, my Heart hard, and my Affections frozen, I was taken with the goodneſs of Riches, of Honours, and of worldly Pleaſure; yet when the Sun of Righteouſneſs with his radiant Rays did ſhine into my Soul, and with his warming Influences did thaw my benummed frozen Heart, when Chriſt the Day-Star aroſe in my Soul, then, O then, the glory of theſe things that did dazle mine eyes, did preſently vaniſh and wither away; then, in compariſon of Chriſt, I ſaw an *emptineſs* in all the Creatures *fulneſs*, I ſaw *beggery* in all its *bravery*, *ſhame* in all its *glory*, and *poverty* in its *riches*. I ſaw its greateſt reſplendent *luſtre* to be *darkneſs*, its *wiſdom* to be *folly*, its *beauty* appeared to me no better than *deformity*, when once I had got a view of Chriſt's tranſcendent lovelineſs.

SECT.

SECT. IV.

The Third Requiſite.

Thirdly, This Love to Chriſt includes *a diſcovery of the ſuitableneſs of Chriſt unto the Soul*, as the moſt convenient Good. *Appetibility* is not the *formal* reaſon of goodneſs, but rather a conſequent of it; for a thing is not therefore good, becauſe it is deſirable; but it is therefore deſirable, becauſe it is good: Our Deſires do not make the goodneſs of the Object, but the goodneſs of the Object allures our Deſires and Love.

Suitableneſs is the ground of Love. A thing might be good in it ſelf, yet if we apprehend no ſuitableneſs in it to us, the love of our hearts is not upon it; therefore in pain, and ſickneſs, a man judgeth eaſe and health to be better for him than Gold and Silver, becauſe more ſuitable; a man in hunger and thirſt, eſteemeth Bread and Water to be better than Honours and Preferments, becauſe more ſuitable.

Love to Chriſt is grounded on the Apprehenſions that the Soul hath of the ſuitableneſs of Chriſt unto him, and ſaith, Food is not more ſuitable to an hungry man, nor Phyſick to a ſick man, nor Cloathing to a naked man, than Chriſt is to me, a poor, ſinful, and by my Sins a loſt man; an undone, periſhing and diſtreſſed man: For I am naked, and He will give me change of Raiment. I am blind, and He will reſtore my ſight. I am enſlaved to Sin and *Satan*, and He will give me liberty. I am loſt, He will ſave me. I am guilty, He will pardon me. I am polluted, He will purge me.

I am an enemy to God, He will reconcile me. I am ignorant, He will teach me. I am indebted, He will be my Surety. I am poor, He will make me rich. I am a ſtranger to God, He will bring me into acquaintance with him. What ſhall I ſay? I am unfit for Heaven, but He will make me meet to be Partaker of the Inheritance of the Saints in Light. Though I have Riches, I might be damned; but if I have Chriſt, I ſhall be ſaved. Though men admire me, yet God might loath me; but if I have Chriſt, the Lord will love me. Though I proſper in the World, in all my pomp, I might be walking in the way to Everlaſting Miſery; but if I have Chriſt, He will lead me in the paths unto Eternal Glory. Look, O my Soul, look round about thee, and thou ſhalt find none ſo ſuitable to thee, as the only Saviour: no! then only he ſhall have my prevailing love. Is there none for me like him? then none ſhall have love from me like him. This ſuitableneſs of Chriſt unto the Soul in every reſpect is to be more largely ſpoken to among the Arguments to perſuade you to ſet and fix your Love on him.

SECT. V.

The Fourth Requiſite of this Love.

Fourthly, Love includes a *ſight of the communicability of that good* that is diſcerned to be ſo ſuitable to the perſon that ſhould love it: *poſſibility* of participation is neceſſary to the begetting or raiſing of the Affection; for while we ſee a Good, though every way ſuitable, yet if it be impoſſible to be obtained, we can have no hope of it, but ſink

ſink under deſpondency and deſpair; and though Love reſpects its Object without the circumſtances of *hard* or *eaſie* to be obtained, but *ſimply as good*; yet that which is good in it ſelf, but *impoſſible* to us, is not a good *to us*, becauſe a good not to be poſſeſſed *by us*; and ſuch a Good cannot be loved with ſuch a Love as we ought to have to Chriſt, who is to be loved by us as good, and our good, or as attainable by us; for good as *incommmnicable* to us ſo conſidered, may beget vexation, anguiſh and horrour, but not complacency, which yet Philoſophers make the formal reaſon of Love.

1. And this I judge might be one reaſon, why there is no love in *Devils* to Chriſt, nor can be. Why? are not Devils under unexpreſſible horrour? and would not deliverance be eſteemed by them as a good ſuitable to them? Do they not know that there is no Saviour but Chriſt? why then do they hate him? why? the Benefits of Chriſt are not communicable to them. The Sufferings of Chriſt, tho ſufficient to have redeemed all the Devils in Hell, yet were not ordained by God, nor endured by Chriſt for any ſuch end, or with any ſuch intention; Chriſt did not dye to make Salvation or Happineſs poſſible for Devils, or finally-unbelieving-impenitent Sinners. Therefore, though they know Chriſt to be good, and freedom from miſery would be ſuitable to them; yet this Good being *incommunicable to them*, they neither have, nor can have ſincere love unto him. Hence it is they hate Chriſt with an implacable hatred, and oppoſe his Kingdom and Intereſt with the ſtrongeſt oppoſition; *Mat.* 8. 29. *And behold they* (the unclean Spirits) *cried out, ſaying,*

What have we to do with thee, Jesus, thou Son of God? art thou come to torment us before the time? As if they had said, There is no good that we look should come by thee to us; we expect no Salvation, no Deliverance from our Pain and Misery; Thou art a Saviour to *men*, but not *to us*; Thou wilt have nothing to do with us in a way of mercy, and we have nothing to do with Thee, by any hopes of Redemption through thy Mediatory Undertakings; *men* on Earth might have to do with Thee, and therefore have cause to love Thee, and thou art come into the World to have to do with them, to seek them, and to save them: they may have Thee for a Redeemer, and a Saviour, but so may not we: They are fallen, and by Thee might be restored; but *we are fallen*, and must lie where we fell, without hope, without a possibility of recovering; there is no doing betwixt Thee and us for Heaven and Salvation; no dealings betwixt Thee and us for Life and Happiness; none of thy Sufferings are to be for us; Thou art not come to offer us any terms of Mercy, or to make any Propositions of Peace betwixt God and us, and therefore our recovery is impossible; and therefore being fallen, do lie down in utter despair of any communication of the Benefits of thy Death and Sufferings unto us; and having no hope of merciful Redemption by Thee, we neither have, nor will, nor can have any love unto Thee.

2. The same is now the condition of *Damned Souls*, as that of Damned Devils. *Men on Earth* might have love to Christ, but in Hell they cannot; for on earth Christ had to do with them, and they with Christ; and Mercy had to do with them, and Grace and Patience had to do with them; but when

when once in Hell, Chriſt hath done with them, and the Spirit hath done with them; Grace, Mercy, and Patience of God hath done with them; no offer of Grace, no tender of Peace and Reconciliation, no overtures of Mercy more to all Eternity: But now Wrath hath to do with them, and vindictive puniſhing Juſtice hath to do with them; and they are fallen into the hands of the Living God; and being paſt all poſſibility of benefit and advantage by Chriſt, they *cannot* love him, but have more rooted hatred to him than ever. *By the way let me note*, That ye ſhould with fear and trembling diligently labour, fervently pray, ſpeedily repent, and turn from ſin, ſincerely believe, that ye might not at death be doom'd down to Hell, becauſe by damn'd Souls Chriſt cannot be loved.

3. But the caſe is otherwiſe *with men on earth*; with the *worſt* of you in this Congregation this day. The Swearer might yet have benefit, Pardon by Chriſt; the vileſt, the greateſt ſinner that ſtands here before God this day, may yet be ſaved, if he will hearken to the Voice of Mercy, to the Commands and Invitations of the only Saviour, to the Calls of Grace, and anſwer to thoſe Calls. *Chriſt hath dyed for you*, for every one of you ſo far, that Salvation yet is poſſible to you, and God reconcilable to you, and Chriſt and his Benefits upon the conditions of the Goſpel, communicable to you: For who dare ſay there is no difference between the ſtate of the damned in Hell, and the worſt of men upon earth? or that there is no more hope or poſſibility of Salvation by Chriſt for the greateſt ſinners upon the earth, than of the Devils themſelves; or that *God* is no more reconcilable, and the Bene-

fits

fits of Chriſt no more communicable to them, than to theſe; while to ſinners on earth *Commands are given* to repent, and believe, and turn to God in hopes of Mercy, and *Conditional Promiſes* of Life, and a conditional Grant of Pardon is given to them, which is not the caſe of Devils or damned Souls; and therefore we Study in hope, and Pray in hope, and Preach in hope of your Converſion and Salvation, when there is no hope of them that are gone down to death, and utter and eternal darkneſs.

Methinks this conſidered, ſhould win thy Love to Chriſt, and cauſe thee to break forth into ſuch Language as this, and ſay, *O my Soul, as yet through the Mercy and Patience of God to thee, there is a wide difference betwixt thy ſtate, and the ſtate of damned ſouls; for tho thou hitherto haſt not loved Chriſt, which is thy hainous ſin, yet thou mayeſt, which is God's great Mercy to thee: For tho now thou art without Chriſt, which is thy miſery, yet thou mighteſt have Chriſt, which will be thy remedy; when the Damned love not Chriſt, nor can love him, for they have not Chriſt, nor can have him: Thou art yet in the land of hope, and under the means of hope, and thy remedy is at hand, if by thy wilful refuſals of recovering Grace, thou doſt not daſh this hope, when thoſe poor, wretched Souls, that are paſſed out of Time into Eternity, from Earth to Hell, from Hearing in this world, to Howling in the next, are now and there Chriſtleſs; and becauſe now and there Chriſtleſs, are therefore there, now, and for ever hopeleſs and remedileſs. O then, my Soul, look towards this Chriſt that thou mayeſt have! Behold! This Chriſt and all his Benefits, upon Goſpel-Conditions, are yet communicable unto thee for thine Everlaſting Good. Doſt thou*

not

not hear the Offers of Pardon, Peace, and Glory, made to thee in his name? Doſt thou not perceive him yet ſtanding at thy door, and knocking, crying, calling there, Open to me, and I will ſave thee? *Doſt thou not feel his Spirit yet ſtriving with thee? Doſt thou not ſee Mercy hath not yet delivered thee into the hands of Juſtice, and to God's fiery Indignation? Here thou ſtandeſt, while others are lying, rowling in a Lake of burning Brimſtone; Doth not his Grace ſtill woo thee for thy Love? Doth not his Goodneſs ſtill intreat thee, and his Patience ſtill wait upon thee? If thou wilt be holy, yet thou mayeſt; if thou wilt have Mercy, Mercy thou mayeſt have; and if thou wilt have the fruit and benefits of Chriſt's Death, as yet it is not too late. Is not this enough to melt an heart of ſtone? To break an heart as hard as adamant? To diſſolve thee into tears? to kindle and inflame thy love? And with admiration cauſe thee to cry out and ſay, Is this thy Mercy, Lord, to me! to me! to me that have ſo long abuſed thy Grace, deſpiſed thy Mercy, and ſlighted thy Love!* To me, *that have lived ſo long, and never loved thee!* To me, *that might have been damned before this day, and ſo have been ſhut up under an impoſſibility of Salvation by thy Blood, and bloody Sufferings! Yea, have had the hatred of my heart fixed upon thee, and Love never bent towards thee! But foraſmuch as thou art pleaſed to this day to follow me with thy Calls of Mercy, with the Entreaties of thy Grace; and ſtill the voice of Love is ſounding in my ears, and thou ſayeſt to me, If thou wilt love me, I will pardon thee; if thou at laſt wilt give me thy heart, I will be thy Saviour; it is long that I have waited, but if now thou wilt hearken and conſent, all ſhall be thine own; my Righteouſneſs ſhall be thine, my Merits ſhall be thine, my Spirit ſhall be thine, and Heaven ſhall be thine. O*

Bleſſed

Bleſſed Lord! I cannot withſtand this pleading Love, I can no longer gainſay this expoſtulating Grace. I have but now I cannot; I have, but now I will not. Thou ſayeſt that Thou wilt yet be mine, and the Bleſſings of the Covenant may yet be mine, and Heaven it ſelf may yet be mine. Deareſt Lord! thou haſt won my heart, thou haſt got my Love, and lo I give it all to thee, I place all upon thee.

SECT. VI.

The Fifth Requiſite of Love to Chriſt.

Fifthly, This Love to Chriſt includes *higheſt Valuation of him*, greateſt eſtimation, which is appretiating Love; for can we love him, and not prize him? Or can we love him moſt, and not prize him moſt? Or do you uſe to deſpiſe a thing or perſon, and yet love him? To have mean, low and undervaluing thoughts of one, and yet love him more than another whom you do more highly eſteem and value? Doth not the Worldling that loves his Money more than other things, value it above other things? Doth not the Ambitious perſon, that loves his Honour and his Credit more than other things, ſtand upon it, and eſteem it more than other things? And will it not be ſo with him that loveth Chriſt? Or is not he a Curſed man that valueth any thing above Chriſt, and eſteems it more than Chriſt? As Chriſt is precious to him that doth Believe, 1 *Pet.* 2. 7. ſo he is to him that Loves. Pearls are valued but as Pebbles, and Diamonds as Dirt, and Diadems as Dung, by a man that loves Chriſt, when they ſtand in competition for our Love

with

with Chriſt. In the practical judgment of a ſincere Lover of Chriſt, Chriſt cannot be valued with the Gold of Ophir, with the precious Onyx, or the Saphire; the Gold and the Chryſtal cannot equal him, and he would not exchange him for Jewels of fine Gold: With him no mention ſhall be made of Coral, or of Pearl; for the Worth of Chriſt is above Rubies: The *Topaz* of *Ethiopia* doth not equal him, neither ſhall the pureſt Gold, or the moſt refined Silver be weighed in the balance of his judgment, to be preferred before Chriſt: For to him he is more precious than Rubies: And all the things the heart of man can deſire beſides him, are not to be compared with him: For Chriſt is that Treaſure hid in a field, which when this Lover hath found, for joy thereof he goeth and ſelleth all that he hath, and buyeth that field. He is that goodly Pearl of great Price, which when found, all ſhall be left, or loſt, and parted with, that this might be obtained, *Mat.* 13. 44, 45, 46. And what a man gives all for, he values that more than all he giveth for it.

Can that man be judged to love Chriſt, that values his corruptible Silver above the incomparable Saviour? That eſteemeth Earth above Heaven? And the Creature more than God? Or is not he deſervedly to be reckoned an *Anathema*, that ſhall eſteem the Droſs of this World, above the Darling of God? Or thick Clay above him that doth excel the cleareſt Chryſtal? Or the things of Time, which are only for Time, above that Chriſt that is a Good for all Eternity?

SECT.

SECT. VII.

The Sixth Requiſite of Love to Chriſt.

Sixthly, This Love to Chriſt takes in the *Permanent Volition of the Will*, the ſetled Inclination of the heart towards the Lord Jeſus Chriſt. For what elſe is Love, but the Volition of the rational Appetite? Or the Will's Volition of Good, apprehended by the Underſtanding. Or the Will's chuſing of him, and adhering to him. Averſation of the Will from Chriſt, is no better than hating of him. For as Volition and Complacency is Love, ſo Nolition and Diſplicency is hatred.

Can a man Love Chriſt, and yet not Will him? Can he love him, and yet not chuſe him? Can he love him, and the Will refuſe him? Was Nilling ever accounted loving? or turning of the Heart from an Object, ever taken for the cloſing with it? or is it not a contradiction? will not, and love not, is all one. *John* 5. 40. *Ye will not come to me*— 42. *I know you, that ye have not the love of God in you.* What is the Object of the love of the Heart, is the Object of the choice of the Will: and ſuch as is the choice of your Wills, ſuch are ye: If thy Will chuſe the World before Chriſt, I dare boldly call thee a worldly man; or Pleaſures before Chriſt, I dare confidently declare thee a voluptuous man; but if Chriſt before all other things, I may term thee a truly gracious man.

Suppoſe then the World, and the Riches thereof, the Honours, and the Pleaſures of it, were ſet on the one hand, and Chriſt on the other, which would

you really chuſe? It is an eaſie thing to think and ſay, you would chuſe Chriſt, and not the world; but my queſtion is, Which you would *really chuſe?* Canſt thou ſay, and appeal to God that knows thy heart; Lord, thou that knoweſt all things, thou knoweſt that I chuſe Chriſt before Riches, Chriſt before Pleaſures, Liberty, Life, or any thing that is dear unto me in this world. Thou knoweſt that I would rather have Chriſt without the World, than the World without Chriſt; I would rather have the Lord Jeſus with Diſgrace, with Poverty, and with the Croſs, than all the Treaſures of the world. This muſt be a man's Will, and this muſt be a man's Choice, or cannot be ſaid to have ſincere Love to Jeſus Chriſt.

SECT. VIII.

The Seventh Requiſite in Love to Chriſt; or the Sincerity of it.

Seventhly, This Love conſiſts in the *prevailing and predominant degrees of Affections unto Chriſt*: For if he be not loved above all, he is not ſincerely loved at all. There might be love of other things ſubordinate with the Love of Chriſt, but not coordinate or equal with it, much leſs ſuperior to it. You might love your Friends, and love your Enjoyments, and love the Comforts of your life, but you muſt love Chriſt more. The love of theſe muſt be ſwallowed up in the love of Chriſt, and be ſubordinate unto it.

But you may ſay, This is that offenſive Doctrine that makes the difference betwixt common and ſpecial

ſpecial Grace, to be only *gradual*, and not *ſpecifical*; and God forbid that we ſhould think that God will damn a man for want of further degrees of Grace, when he hath it in truth and kind, and the degrees do not vary the kind.

1. The degrees do not vary nor alter the kind in things *natural*, but they may, and do, in things *moral*. For Example, The degrees of Reaſon, acuteneſs of Wit, ſolidity of Judgment, that one man might have, more than another man, doth not make him more a man as to his Species or kind, than another man that is in thoſe reſpects inferior to him; for both (*quoad Speciem*) as to Kind, are men; have the Human Nature, and the ſpecifical difference whereby they are diſtinguiſhed from things of any other kind: but yet degrees might make a *ſpecifical* difference in morals, where the act as *natural* is ſtill of the ſame kind. For inſtance: In eating and drinking little or much, the natural act of both is ſtill the ſame; but in morality, if a man eat and drink for quantity and quality according to the rules and guidance of Prudence, and no more; this is a virtue called Temperance; but if in degrees he doth exceed, and eateth more, and drinketh more than that Mediocrity, *quoad nos*, preſcribed by Prudence (in which the nature of this Virtue doth conſiſt) doth admit of, then though eating and drinking conſidered *Phyſically*, be of the ſame kind, yet in a *moral* reſpect it alters the kind, and is called quite by another name, *viz.* Intemperance, Gluttony, and Drunkenneſs.

2. The degrees of Love might be conſidered in a twofold reſpect:

1. In

1. In reſpect of *other Lovers of Chriſt*; of which one might have degrees of Love that is ſincere, more and above what another man might have, whoſe Love is yet ſincere: And of this More, or degree of Love, is Chriſt's queſtion to *Peter* to be underſtood, John 21. 15. *Simon, ſon of Jonas, Loveſt thou me more than theſe?* viz. Other Diſciples love me; where the comparative More, reſpects THESE as other Agents in Love, or Lovers; and therefore *Peter* anſwers in the *Poſitive*, I love thee; not in the *Comparative*, More than they all do love thee. But the Comparative, More, doth not reſpect THESE, as the Object of *Peter*'s Love, as if Chriſt had asked, Loveſt thou me, more than thou loveſt theſe: To which, doubtleſs, *Peter* could have readily replied, *Yea, Lord, I love thee more than I love theſe*, or all men or things in this world: And in this ſenſe God doth not damn any for want of more degrees of Love, or other Graces.

2. Degrees of Love might be conſidered in reſpect of the things loved, or the object of our Love. That the word, More, means, Do you love Chriſt more than the *World*, *Sin*, *Self*; or do you love *Theſe more* than Chriſt? And then, I ſay, this Doctrine is ſo far from being offenſive, that I judge it is of great concernment, and neceſſary for every man that hath a Soul that muſt be damned or ſaved, to know and underſtand: For I do not fear to ſay, for want of theſe degrees of Love, whereby a man's Love is leſs to Chriſt, than to the World, and Sin, and carnal Self, God will ſurely damn him. Doth this grate upon any Chriſtian ears, That a man that loveth not Chriſt, more than Sin, and more than Pleaſures and Profits, hath no ſincere

Love to Chriſt, nor ſhall be ſaved by him? Surely ſuch a man would judge in another caſe, if he had a Wife that loves him, yet loves another man more than himſelf, ſhe had not ſincere Conjugal Love to him.

3. The plaineſt, fulleſt, and, I hope, no offenſive Anſwer, ſhall be the Words of Chriſt himſelf, ſhewing wherein ſincerity of Love to him doth conſiſt, *Mat.* 10. 37. *He that loveth father or mother more than me, is not worthy of me; and he that loveth ſon or daughter more than me, is not worthy of me.* 38. *And he that taketh not his croſs, and followeth after me, is not worthy of me.* 39. *He that findeth his life ſhall loſe it, and he that loſeth his life for my ſake, ſhall find it.* And all the love to all inferior things, in compariſon of the degrees of love we ſhould have to Chriſt, more than unto theſe, is rather Hatred than Love, *Luke* 14. 26. *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea, and his own life alſo, he cannot be my diſciple.* What Interpretation can theſe words bear? This? That no real Diſciple of Chriſt may or ought to have true love to Father or Mother, Brother or Siſter, Wife and Children, or to his own Life? Abſurd and irreligious ſenſe; being contrary to the Law of Nature, and Chriſt's conſtant Doctrine in his Word. What then? This? That a true Diſciple of Chriſt muſt and ought to love theſe things leſs than Chriſt, and Chriſt with more (till they be prevailing) degrees; and Love in the heart to Chriſt (be like the Biaſs to the Bowl, that) make it incline more to Chriſt than to all other things: This is that which is aſſerted; and being the ſenſe of Chriſt's Words, I hope, will not offend any

any that have more Love to Chriſt, than to all theſe things; and for the reſt, that love theſe things more than Chriſt, they ſhall find that for this very thing, Chriſt with them will be offended.

SECT. IX.

The Eighth Requiſite in Love to Chriſt.

EIghthly, *This Love chuſeth Chriſt for himſelf, and for the Excellency of his own Perſon*; tho not with the excluſion of our own Benefit and Salvation by him. Our own Benefits by Chriſt might be looked at by the returning ſoul at firſt, as *ordine prima*, but not *quoad dignitatem præcipua & ultima*. The Soul might firſt be allured and drawn to look after Chriſt, and to love him, by the conſideration of the matchleſs Good and Benefits it might have by him, which the convinced ſinner ſeeth he can find in no other; but in proceſs of time, and in his progreſs in the way to Heaven, he learns and ſees that Excellency and Beauty in Chriſt, that he is in himſelf more amiable than all the Objects of his former Love.

To ask therefore, Whether we are to love Chriſt for himſelf, or for his Benefits we have by him? is to propound a queſtion which yet I have not obſerved in the Scripture, nor disjunctively anſwered therein; for one is ſubordinate to the other, and *ſubordinata non ſunt oppoſita, nec pugnant*. I am to love Chriſt for himſelf, and for the Goodneſs, Excellency, and Amiableneſs of his own Perſon; and I am to love Chriſt for the good I have received by

him, and for the benefits I hope further for his ſake to be made partaker of; and the one is an help unto the other: Though I am to love Chriſt more for himſelf, than for my advantage by him; yet in loving of him, I do not conceive I am to caſt away the conſideration of the benefits by him.

As we ſhould not put the *ſeeking of God's Glory, and our own Salvation, in oppoſition, but in ſubordination*, tho God's Glory and the pleaſing of his Will be the ultimate end, and our Salvation to be ſought by us in order thereunto: Wherefore in ſeeking after an evidence of Grace, and Title to Heaven, I think it is a needleſs and unwarrantable puzzling of our ſelves; and that which hath ſorely afflicted ſome gracious perſons, and filled them with unneceſſary doubts, and fears, and torments of mind, to demand of our ſelves, *Whether we could be content to be damn'd, to go to Hell, to ſuffer everlaſting Torments, and the burning, fiery, flaming Wrath of God poured out upon the damned, ſo that God may be thereby glorified.* I ſhall forbear to judge the ſtate of my Soul by this, as a Character of Grace, and Preaching of it unto others, till ſome ſhall ſhew me this is propounded in the Goſpel as a Condition of the Pardon of my Sin, and the Salvation of my Soul, which hitherto I have not obſerved. For how can I earneſtly deſire to be Saved, and yet be willing and content to be Damned? Long to be with him, and yet content to be for ever ſeparated from him? I do find God threatens men with Hell, to awaken them to look after Heaven, and deliverance from Hell, but I do not find God propounding as a condition of Salvation, to be content to go to Hell, that we might be received up to Heaven. That I leave and loath

loathe my ſin, repent and turn to God, believe and love him above all, thankfully accept him for my Lord and Saviour, is plainly required from me; and upon the ſincere performance of theſe conditions, and perſevering therein unto the end of my life, for Chriſt's ſake, beloved and believed on, I may comfortably, well-groundedly hope, wait for, and expect through the Riches and Freeneſs of his Grace, Everlaſting Happineſs.

In like manner, I judge it a perplexing queſtion, Whether we ſhould love Chriſt for himſelf, or for the Benefits by him. Lord, help me to love Chriſt for himſelf, and for all the good I have and hope for by him; but the one ſubordinately, the other ultimately; for ſuch love I read there was in *David*, Pſal. 116. 1. *I love the Lord, becauſe he hath heard my voice and my ſupplications.*

SECT. X.

The Ninth Requiſite in Love to Chriſt.

Ninthly, Sincere Love to Jeſus Chriſt doth reſpect him, and is placed upon him, as he is *Prophet*, *Prieſt*, and *King*. In which reſpect, the love of Hypocrites and carnal Goſpellers, doth fail and come ſhort. Moſt will profeſs love to Chriſt, as he is *Jeſus, a Saviour*, to deliver them from the Guilt of Sin, and Puniſhment of Hell, and the Wrath that is to come; but will not love him, nor have him, as a *Teacher and a Ruler*. As if a woman ſhould love her husband, as he makes proviſion for her, and doth protect her from wrongs and injuries;

but as he is her Head, to guide, to rule and govern her, ſo ſhe cannot endure him: Would you not in ſuch a caſe cry out againſt ſuch love, and ſay, this is but partial and pretended love? And do not you ſee you deal as deceitfully and hypocritically with Chriſt, when in one reſpect you ſay you like and love him, but indeed in other reſpects you do diſlike and hate him? And do you think that Chriſt will ſave you from Hell, if he do not ſave you from your ſins? That he will make you happy, if you be never holy? Or do you hope that he will bring you to Heaven, without your being made meet and fit for Heaven? Doth not your own Reaſon and Conſcience, if you conſult them, condemn ſuch hopes of happineſs, that is built upon ſuch partial Love? *Muſt Sin be loved as a Lord, and Chriſt loved as a Saviour?* Do you think if Sin be your Lord, Chriſt will be your Saviour? What is the meaning then that the Object of ſuch love, that you muſt have, if you would not be *Anathema*, in the Text is ſet down, the Lord Jeſus Chriſt? What meaneth then that ſlaughter at the laſt day, among them that never would ſubmit to Chriſt as *Lord and Ruler*, nor love him in that relation? Whom Chriſt looks upon not as Lovers of him, but as Enemies to him; and will deal with them, not as Lovers, but as Enemies, *Luk.* 19.27. *But thoſe mine enemies which would not that I ſhould reign over them, bring hither, and ſlay them before me.* What is the meaning then, that *Lord and Saviour*, ſo often in Scripture with a Conjunction Copulative are put together, if as the Object of your Love they are to be parted aſunder? *Rom.* 8. 39. and 7. 25. 1 *Cor.* 1. 2. 1 *Cor.* 15. 57. 2 *Cor.* 1. 2. *Gal.* 1. 3. *Eph.* 1. 2, 3. *Phil.* 1. 2. *Col.* 1. 2. 1 *Theſ.* 1. 1.

1. 1. and 2. 1, 2. 1 *Tim.* 1. 2. and 2. 1, 2. *Tit.* 1. 4. *Jam.* 1. 1. 1 *Pet.* 1. 3. and 2 *Pet.* 1. 1, 2. In theſe Texts and many more, *Lord* and *Saviour*, *Lord* and *Jeſus*, *Lord Jeſus Chriſt*, are ſet together, and in all theſe reſpects propounded to us, to be loved and received by us, if we would have Grace, Mercy, and Peace from God, and Salvation by him: And as he is offered, ſo he muſt be loved and accepted, or you muſt go without him and his benefits for ever.

SECT. XI.

The Tenth Requiſite to Love to Chriſt, or the Worker of it.

TEnthly, This Love to Chriſt is *wrought by the Powerful Operation of the Spirit of God upon the heart.* For tho there is *Affection* of Love naturally in all men, yet there is not the *Grace* of Love naturally in any man. There is love to ſin, and to the world, and there might be love of man to man, and ſome common love in man to God, by ſome common workings of the Spirit; but there can be no ſpecial Saving Love to Jeſus Chriſt, but by the ſpecial Operations of the Holy Ghoſt. It is a Flower that doth not grow in Natures Garden, but is planted by the Spirit of God: Therefore ſpiritual holy Love is ſaid to be a fruit of the Spirit, *Gal.* 5. 22. And if any, ſuch ſurely is ſincere and ſaving Love to Chriſt.

SECT. XII.

The Eleventh Thing required in it.

ELeventhly, This Love includes a *Reſignation of a man's ſelf to Chriſt, without reſervation of any thing he is or hath, unto himſelf.* A Lover of Chriſt doth ſo devote, dedicate, and give up himſelf unfeignedly to Chriſt, as to his rightful Owner, and bountiful Benefactor, that he looks upon himſelf to be Chriſt's, *more than his own*; to live to Chriſt, and not to himſelf, and to ſeek Chriſt in all, and not himſelf. As in Conjugal Love there is a mutual giving each to other; the one, I give my ſelf to thee; the other, and I give my ſelf to thee; ſo in this holy Spiritual Love between Chriſt and the Soul, Chriſt gives himſelf unto the Soul, and ſays, I am thine, my Righteouſneſs is thine, my Merits are thine, and all my Benefits ſhall be thine: So the Soul in love with Chriſt, ſaith, Lord, I give my ſelf to thee, my Underſtanding ſhall be thine, my Will, my Heart, my Eſtate, my All ſhall be thine, at thy Command, at thy Diſpoſal, for me to have, to uſe, to leave or loſe, as thou ſhalt pleaſe. *Cant.* 2. 16. *My beloved is mine, and I am his.* Hoſ. 2. 23. *I will have mercy upon her that had not obtained mercy; and I will ſay to them which were not my people, Thou art my people; and they ſhall ſay, Thou art my God.*

SECT.

SECT. XIII.

The Workings of this Love, as it is Delighting, Deſiring, or Mourning Love.

Twelfthly, When all this is done, the Soul *doth Delight in Chriſt, if preſent; Deſireth after him, if abſent; or mourneth for him, if it cannot find him.* One of theſe Three ways Love will diſcover it ſelf. There are Three ſorts of Love.

Firſt, *Delighting Love*; If a man finds Chriſt's gracious quickning Preſence in his Soul, diſcovering and manifeſting himſelf and Love unto him; he rejoiceth in it more than in all Riches, and ſaith, My Life is a Pleaſure, my Heart is filled with Comfor, my Soul with Heavenly Delights. *Pſal.* 4. 6. *There be many that ſay, Who will ſhew us any good? Lord lift thou up the light of thy countenance upon us.* 7. *Thou haſt put gladneſs in my heart, more than in the time that their corn and their wine increaſed.* Cant. 2. 3. *As the apple-trees among the trees of the wood, ſo is my beloved among the ſons. I ſate down under his ſhadow with great delight, and his fruit was ſweet unto my taſte.* 4. *He brought me into the banquetting-houſe, and his banner over me was love.* John 20. 16. *Jeſus ſaith unto her, Mary, ſhe turned her ſelf, and ſaith unto him, Rabboni, which is to ſay, Maſter.* 18. *Mary Magdalen came and told the diſciples, That ſhe had ſeen the Lord, and that he had ſpoken theſe things unto her.* 20. *And when he had ſo ſaid,* (Peace be unto you) *he ſhewed unto them his hands and his ſide. Then were the diſciples glad when they ſaw the Lord.* Se-

Secondly, *Desiring Love:* If Christ be withdrawn, the Soul doth long, doth pant, doth thirst, and cannot rest till Christ returns; O whither is my Beloved gone? where shall I seek him? when shall I find him? how long! how long will it be! *Oh stay me with flagons, comfort me with apples, for I am sick of love,* Cant. 2. 5. And *Psal.* 42. 1. *As the heart panteth after the water-brooks, so panteth my soul after thee, O God.* 2. *My soul thirsteth for God, for the living God; when shall I come and appear before God?* Psal. 63. 1. *O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee.*— Psal. 84. 2. *My soul longeth, yea even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.* נִכְסְפָה וְגַם כָּלְתָה the first word is the *Radex*, or primitive word, from whence cometh a word that signifieth *Silver*: Whence I note, that as a man that loveth Silver, desireth Silver; so a man that loveth Christ, desireth Christ. Oh blessed Love, whereby a man loveth Christ, and desireth Christ with that earnest, ardent, continual love, as a Lover of the World loveth and desireth the Silver, and Gold, and the Riches of the World! the other word translated fainteth, signifieth to be consumed; *anxiously to expect*, q. d. *My soul desireth, yea also desireth; is consumed with desires after God.*

Thirdly, *Mourning Love*: The Soul doth grieve, and is filled with sorrow, when it hath not the thing that it doth desire. Alas! that I should go from Duty to Duty, to look for Christ, and cannot find him; to seek him, but cannot see him! Alas! it grieves, it groans and weeps, for the absence of its beloved Lord. In company you might see his tears; in secret, were you near him, you might hear his groans,

groans, and bitter ſorrowful complaints, My Lord is gone; my Love, the dearly beloved of my Soul, carrieth himſelf as a ſtranger to me: *Like Mary*, John 20. 13. *They ſaid unto her, Woman, why weepeſt thou? ſhe ſaith unto them, Becauſe they have taken away my Lord, and I know not where they have laid him.*

The ſum of all theſe Particulars opening the nature of this Love, being contracted and laid together, make up this Deſcription.

SECT. XIV.

The Deſcription of Love to Chriſt.

LOVE to Chriſt is a ſpecial Grace wrought in the heart by the Spirit of God, inlightning the mind, whereby the Soul diſcenring the incomparable goodneſs, ſuitableneſs and communicability of Chriſt unto him, and in his judgment having a ſuperlative valuation of him, the Will doth chuſe him before all; primarily for himſelf, and ſecondarily for his Benefits: and giving to him the predominant degrees of his Affections, reſigneth himſelf to Chriſt in all his Offices; delighting in him, if preſent; deſiring after him, if abſent; or mourning for him, if he cannot find him.

This is the Love you muſt have to Chriſt, if you would not be *Anathema*, accurſed when the Lord ſhall come.

CHAP.

CHAP. III.

Ten Arguments that prove the Neceſſity of this Love to Chriſt, for the avoiding of the Curſe.

DOTH it need any further proof than the Text it ſelf? what other conſtruction can you make of it? If you believe that this is the Word of God, and that God's Word is true, how can you queſtion, whether a Non-Lover of Chriſt ſhall be a curſed Wretch at the coming of the Lord? but you love not Chriſt, and yet you hope to be bleſſed when he comes; you have no ſincere love to him, and yet perſwade your ſelves your Condition is good for the preſent, and ſhall eſcape the Curſe hereafter. What! againſt the plain Aſſertions of the Word of God? Will not you only bear me down, that you ſhall be bleſſed; but will you alſo bear down *Paul*; nay, and God himſelf too, that it is well with you now, and ſhall go well with you at the coming of the Lord, and after that for ever? Miſerable men! that have no other hopes that they ſhall eſcape the Curſe, but that God ſhould not be true, and his Word ſhould not be true, and all his Servants that come and preach to them in his Name, and warn them of this Curſe, do not deliver the very truth unto them: But whether you will hear, or whether you will forbear, I will proceed to evidence this truth to you by theſe following Arguments.

Arg. I.

Arg. 1. *He that loves not Chriſt, is not in Chriſt; he that is not in Chriſt, is in his ſins; he that is in his ſins is accurſed, therefore he that loves not Chriſt, is accurſed*: And being found ſo when he comes, ſhall be curſed at his coming. He that hath no ſincere love to Chriſt, hath ſtill his old Heart, and his old Love remaining in him; and he that hath his old Heart, is not in Chriſt: 2 *Cor.* 5. 17. *If any man be in Chriſt, he is a new creature; old things are paſt away; behold, all things are become new.*

Can you be in Chriſt, and not the love of Chriſt be in you? Can you be in Chriſt, and your heart turn away from Chriſt? Can you be in Chriſt, while your heart is ſet againſt Chriſt? and is not your heart againſt him, while you have no love for him? can there be any Union, where there is no liking Affection? doth not hatred keep at the greateſt diſtance, and maintain the wideſt ſeparation?

If you be not in Chriſt, can you bring forth any Fruit pleaſing unto God? *Joh.* 15. 4. —*As the branch cannot bear fruit of it ſelf, except it abide in the vine, no more can ye, except ye abide in me*: And if you bring forth no fruit, ſhall you not be caſt into the fire? *Joh.* 15. 6. *If a man abide not in me, he is caſt forth as a branch, and is withered, and men gather them, and caſt them into the fire, and they are burnt*: And are you ſuch as ſhall be caſt into the fire, and flames of Hell, and are you not in a curſed, dangerous, and miſerable Condition? Can a bad Tree bring forth good Fruit? and if it do not, is it not for the fire? *Mat.* 3. 10. *And now alſo the ax is laid to the root of the trees; therefore every tree which bringeth not forth good fruit, is hewen down, and caſt into the fire.*

fire. Hath not the rain of heavenly Doctrine dropped upon you, and yet do you bring forth any thing but Briars and Thorns, when you have no love to Christ? and are you not then rejected, and your end to be burned? and is then the Curse far from you? *Heb.* 6. 7. *The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God*; 8. *But that which beareth thorns and briars, is rejected, and is nigh unto cursing, whose end is to be burned*: and when you come to that end, will you not then acknowledge your selves to be *Anathema?*

Arg. 2. *He that loveth not Christ, is under the curses of the Law*; therefore he that loveth not Christ, is accursed: For if all the Curses of the Law lighting and abiding upon a man, will prove a man an accursed man, the man that hath no sincere love to Christ, must be the man. For tho the Law as a *Covenant* be not in force, so that we are not to seek Salvation by it; yet the penalty and threatnings of the Law are in full power against that man that submitteth not to Christ, according to the Covenant of Grace; for though Christ was made a Curse to redeem us from the Curse, yet those only have the saving Benefits of that Redemption, that have found Faith in, and unfeigned sincere love to Jesus Christ. If by the Law you would escape the Curse threatned by the Law, you must do every thing contained in the Law. *Gal.* 3. 10. ——*Cursed is every one that continueth not in all things which are written in the book of the law to do them*: You cannot do any one thing required in the Law, as prescribed by the Law, and yet so slight Christ, that you will not so much as love him,

and

and ſtill think you are exempted from the Curſe of the Law. God will convince you to the contrary; and except you haſten to love Chriſt before you die, the Flames of Hell will convince you to the contrary; but it would be your ſafer way now by the Word of God to be convinced to the contrary.

Arg. 3. *He that loveth not Jeſus Chriſt ſincerely, is under condemnation by the Goſpel*; Therefore he that loveth not Chriſt, is accurſed. The Goſpel taken for the whole Doctrine of Chriſt, hath its terrible tidings, as well as comfortable; Threatnings as well as Promiſes; a Sentence of Damnation, as well as of Abſolution; and more dreadful and intolerable than thoſe of the Law: And to whom do they belong, and upon whom ſhall they be inflicted, if not upon the Contemners of the Meſſage of the Goſpel? and who contemn the Goſpel-meſſage more than they, that will not be perſuaded to love the Lord Jeſus Chriſt?

Doth not the Goſpel ſet forth Chriſt in his Excellency and Beauty to you? Doth it not declare what he hath ſuffered for you? Doth it not tell you what he hath purchaſed for you, and will beſtow upon you? and is not all this to gain your Love, to win your Hearts and Affections to Chriſt? yet after all you ſlight him, and for his Love, and for his Sufferings, you will not ſo much as love him. Conſider ſeriouſly what Chriſt ſaith concerning ſuch: *John* 3. 19. *And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil.* If the Law condemn you, you might have recourſe to the Goſpel; but

but if the Gospel condemn you, whither will you go for succour?

Arg. 4. *There is no way ordained by God for Final-Non-Lovers of Christ, to escape the punishment of Sin, and the Torments of Hell*; therefore such are in an accursed damnable Condition. When man had broken the Covenant of Works, God sent his Son to die, and satisfy for the breach of that Covenant, so that Salvation is not impossible; and the escaping of the threatned Curse, is not impossible: And though you have sinned against the Gospel by not loving of Christ hitherto; yet Christ hath so far satisfied for sins against the Gospel, that upon your acceptance of Christ, you might have Remission and Salvation: but if you die without Love to Christ, and Faith in him, Christ did not satisfy for that Sin, nor die for the expiating of the final violation of the Covenant of Grace, or for the final-non-performance of the Conditions thereof: So that you sin against the very remedy prepared to help Sinners out of their Misery; and can you be saved that finally refuse the Saviour? Can you escape the Curse, that to the last gasp reject the only Remedy; for besides this there is no other. *Heb.* 10. 26. *For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin:* 27. *But a certain fearful looking for of judgment, and fiery indignation, that shall devour the Adversaries.* 28. *He that despised Moses's law, died without mercy, under two or three witnesses.* 29. *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified,*

an

an unholy thing, and hath done deſpight to the ſpirit of grace.

Arg. 5. *He that hath no love to Chriſt, hath no faith in Chriſt; he that hath no faith in Chriſt, is condemned; he that is condemned, is in a miſerable curſed condition;* therefore he that doth not love Chriſt, is ſo. Sound Faith, and ſincere Love, are inſeparable Graces. Thoſe that are Non-Lovers of Chriſt, are Unbelievers, and Unbelievers are condemned men. *Joh.* 3. 18. *He that believeth on him, is not condemned; but he that believeth not, is condemned already, becauſe he hath not believed in the name of the only begotten Son of God.* Oh pity your Children, your Parents, your Friends and Neighbours, that love not Chriſt; for being deſtitute of Love, they are void of that Faith that is a condition of Salvation; and being void of that, are condemned Perſons.

Arg. 6. *Thoſe that have not ſincere love to Chriſt, are in the ſame condition in which they were born; and you all ſay that is an accurſed damnable condition; For by nature all are children of wrath,* Eph. 2. 3. and Children of wrath are curſed Children. Some are ſo ignorant, as to ſay, they have loved Chriſt ever ſince they were born, as if they were born with love in their hearts to Chriſt; whereas love to Chriſt is not in us by the Firſt Birth, but by the Second; not by the Natural, but by the Spiritual Birth. Our State by Nature is a State of bitterneſs and bonds; *as bitter as gall,* Act. 8. 23. And while you are in a State of Nature, the World hath your Love, and Sin hath your Love, therefore Chriſt is not the Object of it; for the World and Chriſt, Sin and Chriſt,

cannot at the ſame time, by the ſame man, be ſuperlatively loved: It muſt then be granted that you were born without love to Chriſt; and being in the ſame condition in which you were born, you have lived hitherto without love to Chriſt; and add but a third, that you die without love to Chriſt, and then the next moment after death you will ſee, and ſay, your Condition is accurſed.

Arg. 7. *Deceivers in the Worſhip of God are accurſed; thoſe that come to pray, and hear, and not love Chriſt, are ſuch Deceivers.* All ſuch mens Religious Duties and Services are done in deceit and hypocriſy; they are Deceivers of themſelves, Deceivers of other men, and go about to deceive God himſelf. What is to play the Hypocrite, if this be not? to give God your Words, but not your Hearts? what is deceitful dealing if this be not, to give God and Chriſt outward Service, and deny him your Love? to do the outward Action, and withhold from him the inward Affection? would you be paid what is owing to you in ſuch Coyn? in that which hath the colour and reſemblance of Gold, but underneath is baſe Metal? Would you not cry out of ſuch a one as a Deceiver? and is this a fault in men to you? and is it no fault in you to God? are you ready to curſe ſuch a man, and will not God curſe you? Read *Mal.* 1. 14. *But curſed be the deceiver, which hath in his flock a male, and voweth, and ſacrificeth unto the Lord a corrupt thing: For I am a great King, ſaith the Lord of hoſts, and my name is dreadful among the heathen.* You bring him ſome cold Prayers, have you not an Heart to give him? you bring him ſome outward Expreſſions, have

have not you inwards Affections to bring him? you offer him Words, and deny him your Love. Are theſe curſed Doings? and yet not you, the Doers of them, accurſed?

Arg. 8. *Robbers and Thieves are accurſed; Non-Lovers of Chriſt are Robbers and Thieves.* For whoſe are you? God's, or your own? Whoſe by right are your Hearts? the World's, or Chriſt's? Who ſhould have your Love as due, to whom doth it belong, to the World, or Vanity; to Self, or to Chriſt? that which you purchaſe, do not you call your own? that which you pay dear for, is it not your own? and would it not be robbery in another, without your Conſent, to keep it from you? Hath not Chriſt bought you with a price given for you, more than you are worth? He made your Hearts to love him, and when you defaced them, and ſinned away the love of God, did not Chriſt buy you? hath not he paid dear to have your Love? might you ſet your Love upon what you pleaſe? might you place it upon what Object you liſt? for are not you, Body and Soul, Chriſt's by purchaſe? 1 *Cor.* 6. 19. *What, know ye not that your body is the temple of the Holy Ghoſt, which is in you, which ye have of God, and ye are not your own?* 20. *For ye are bought with a price; therefore glorify God in your body, and in your ſpirit, which are God's.* Is it not a robbing of Chriſt, to deny him his own? and is not he that is a Robber of God, and Chriſt, a curſed Wretch? If thou ſhouldeſt rob thy Father, or Mother, or a Stranger, wouldſt thou not be accounted a vile Tranſgreſſor? how comes it to paſs, that thou robbeſt God, and Chriſt, and makes no matter of it?

but God doth. *Mal.* 3. 8. *Will a man rob God? yet ye have robbed me: But ye ſay, wherein have we robbed thee? in tithes and offerings.* 9. *Ye are curſed with a curſe, for ye have robbed me, even this whole nation.* They are ſaid to rob God in Tithes and Offerings; and you, in your Hearts and Affections. And what is the taking away of Tithes, to the taking away of the Heart, and love thereof: and yet God curſed them with a Curſe, that is, certainly accurſed them; how then wilt thou eſcape? God might charge thee, that thou haſt played the Thief with him, and haſt ſtoln away thy Love from him; and haſt gone and pawned it for a little Silver, or a filthy Luſt; and yet haſt no mind, nor ſerious thought for to get it redeemed, or fetched out of pawn.

Arg. 9. *Thoſe that love not Chriſt, are ſpiritual Adulterers, and go a whoring from God.* Do not you profeſs to be married to Chriſt? what! and give your love to the World, to Pleaſures, to the Strumpet Sin? Is that a chaſt Woman that loveth another man more than her own Husband? to love other things more than God, and Chriſt, is called in Scripture, a going a Whoring from God. *Hoſ.* 4. 12. *A playing the harlot. Jer.* 3. 1. *Thou haſt played the harlot with many lovers.* ——*Committing adultery*, verſ. 8. and are Adulterers. *Jam.* 4. 4. *Ye adulterers and adultereſſes, know ye not that the friendſhip of this world is enmity with God? Whoſoever therefore will be a friend of the world, is the enemy of God.* A Lover of the World is an Enemy of God; and are not thoſe that God taketh for his Enemies, in a bad and miſerable condition, and will be worſe when the Lord comes.

Some

Some pleaſe themſelves with this as an Evidence of their good Condition, and hope of Salvation, that they are neither Whores, nor Thieves; but ſuch as love not Chriſt above all, in a Spiritual and Scriptural Senſe, are both. Such a one is a Thief in robbing God of that Love that is his due; and guilty of ſpiritual Whoredom, in loving other things more than Chriſt; and if you think to eſcape the Curſe, continuing in ſuch Sins, when the Lord comes, and you tried at his Bar, ſhall find you were wonderfully miſtaken, and meet with a Curſe, when you expected a Bleſſing.

Arg. 10. *Such as ſhall be commanded to depart from Chriſt, and be driven from his glorious preſence, are accurſed: Final Non-Lovers of Chriſt ſhall be commanded to depart from Chriſt, and be driven from his glorious preſence.* Your Heart that loves not Chriſt, is not towards God and Chriſt; and when he comes, his Heart ſhall not be towards you: your Heart is alienated from Chriſt, and then Chriſt's Heart ſhall be alienated from you: While you will not love, you ſay in your hearts to Chriſt, depart from us; and Chriſt will ſay to you, depart ye from me. As he that truſteth in the Creature, his heart departeth from God; ſo he that loveth the Creature more than God, his heart departeth from God; and he whoſe heart departeth from God, either by truſting to, or loving of the Creature more than God, is accurſed. *Jer.* 17. 5. *Thus ſaith the Lord, Curſed be the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord.* And when Chriſt ſhall command you to depart from him, you ſhall find your ſelves in a curſed condition,

Matth. 25. 40. Such as do not love the Lord Jeſus, do not obey the Goſpel, for the Goſpel commands your Love; and they that do not obey the Goſpel at Chriſt's coming, ſhall be ſeparated from him; and they that ſhall be ſeparated from him then, ſhall find and feel themſelves accurſed. 2 *Theſſ.* 1. 7. —*When the Lord Jeſus ſhall be revealed from heaven with his mighty Angels*; 8. *In flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt.* 9. *Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.*

Are you yet convinced of your deplorable Condition by reaſon of the want of love to Jeſus Chriſt? Do you not ſee the Curſe of God hangs over your Soul? Can you reply to this proof, or deny it? or will you ſtill hold to your old Concluſion, that you ſhall not be thus accurſed; like to what is recorded, *Deut.* 29. 19. *And it ſhall come to paſs, when he heareth the words of this curſe, that he bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of mine heart, to add drunkenneſs to thirſt.* Behold, a man bleſſing himſelf, whom the Lord declared accurſed! But what then? Is the Curſe the further from him, or the Bleſſing nearer to him? Read on *Verſe* 20. *The Lord will not ſpare him; but then the anger of the Lord, and his jealouſie, ſhall ſmoak againſt that man, and all the curſes that are written in this book ſhall lie upon him: and the Lord ſhall blot out his name from under heaven:* 21. *And the Lord ſhall ſeparate him unto evil, out of all the Tribes of Iſrael, according to all the curſes of the Covenant, that are written in this book of the Law.* It is but a poor ſhift to lull your Con-

Conſciences aſleep with groundleſs hopes of eſcaping the Curſe, contrary to the expreſs word of God, who will not ſuffer one tittle of it to fall to the ground, though in the accompliſhment and fulfilling of it millions of Sinners fall into Hell. The Curſe then being certainly to fall upon the Final-Non-Lovers of Chriſt, the third thing in order follows, to open to you what kind of Curſe it ſhall be, to be *Anathema* when *Maran-atha*, accurſed when the Lord ſhall come.

CHAP. IV.

Ten Properties of the Curſe upon Non-Lovers of Chriſt.

1. TO be *Anathema* when *Maran-atha*, *will be to be curſed with a dreadful curſe.* This is more general, and the following Properties will ſhew it to be ſo dreadful; ſo dreadful, as will make your Joints to tremble, your Knees to knock together, your Faces gather paleneſs; for you will be curſed by God himſelf; and as to be bleſſed by God is the greateſt Bleſſing, ſo to be curſed of God is the foreſt Curſe: A great *Emphaſis* is laid upon thoſe words, where God calls a People, a People of My Curſe, *Iſa.* 34. 5. When the Church prayed againſt her Enemies, it was a ſore Petition; *Lam.* 3. 65. *Give them ſorrow of heart, thy curſe unto them.* If the Devil ſhould curſe you, yet God may bleſs you; if men ſhould curſe, yet God might bleſs you; as *David* begged, in *Pſal.* 109. 28. *Let them curſe, but bleſs thou.* As if he had ſaid, If I have God's bleſſing, I will not fear wicked mens curſings: for when they curſe, God can turn it into a bleſſing; *Deut* 23. 5. *Nevertheleſs the Lord thy God would not hearken unto Balaam, but the Lord thy God turned the curſe into a bleſſing unto thee, becauſe the Lord thy God loved thee.* The form of the raſh and wicked Speech of ungodly men, much given to curſing, ſhews it to be a dreadful thing to be curſed of God, when they ſay, *The Curſe of God fall upon you;*

you; *The Curſe of God overtake you*; they mean the foreſt, the heavieſt, the greateſt Curſe, by the Curſe of God: but though men might wiſh you ſo accurſed, yet you might be far from it; but if you love not ſincerely the Son of God, then the Curſe of God will overtake you, light, and lie upon you; and then you will be accurſed indeed. Oh now love Chriſt indeed, that you might then eſcape the Curſe indeed, which elſe will be a Curſe indeed; heavy indeed, and indeed intolerable.

2. To be *Anathema* when *Maran-atha*, accurſed when the Lord comes, *will be to be accurſed totally*; all the Sinners ſhall lie under this Curſe; his *Body* ſhall be curſed, and his *Soul* ſhall be curſed; as the Curſe in this world falls upon all that belong to the Diſobedient and rebellious: *Deut.* 28. 15. *But it ſhall come to paſs, if thou wilt not hearken unto the voice of the Lord thy God, to obſerve to do all his commandments, and his ſtatutes, which I command thee this day; that all theſe curſes ſhall come upon thee, and overtake thee.* 16. *Curſed ſhalt thou be in the city, and curſed ſhalt thou be in the field.* 17. *Curſed ſhall be thy basket, and thy ſtore.* 18. *Curſed ſhall be the fruit of thy body, and the fruit of thy land; the increaſe of thy kine, and the flocks of thy ſheep.* 19. *Curſed ſhalt thou be in thy coming in, and curſed ſhalt thou be when thou goeſt out.* So when the Lord comes, thou ſhalt be curſed in all thou art; in thy *Body*, and all the parts thereof; curſed ſhall be thine *Eyes*, that were as Windows to let vanity into thy heart; Curſed ſhall be thine *Ears*, that hearkened to the Enticements of Sinners, but not to the Commands and Calls of God; Curſed ſhall be thy *Hands and Feet*, that

that acted wickedly, and carried thee on in ways of Sin: Curſed ſhalt thou be in thy *Soul*, and in all the Powers and Faculties thereof; Curſed ſhall be thine *Underſtanding*, that never was inlightned with the ſaving Knowledge of Jeſus Chriſt. Curſed ſhall be thy *Will*, that never made choice of him for thy Saviour, and thy Lord. Curſed ſhall be thy *Conſcience*, that did not effectually ſtir thee up to look after, and to haſten to Jeſus Chriſt. Curſed ſhall be all thine *Affections*, that thou ſhalt be conſtrained to confeſs that Love that was ſet upon the World, and Sin, which ſhould have been better placed upon Chriſt, was curſed Love. Thoſe Deſires which run out after Vanity, which ſhould have been upon the wing in moving after Chriſt, were curſed Deſires; and thoſe Delights which are fetched from the Creature, and from ſinful Objects, were curſed Delights; and that Hatred, which I had to Chriſt, and his ways, which ſhould have riſen againſt Sin, was curſed Hatred. Thus, as now, where the Love of Chriſt doth not rule in the Heart, Sin is ſpread all over, ſo then the Sinner ſhall be curſed all over.

In this Life Spiritual Curſes upon the Soul are the heavieſt Curſes, as Bleſſings on the Soul are the beſt of Bleſſings. When men will not be perſuaded to love the Lord Jeſus, but will love their Cups, and their Whores, and their Profits and Sporting Pleaſures, better than Chriſt; but after long wooings of Grace, and intreaties of Mercy; after many ſtrivings of the Spirit, and Calls of Conſcience, and waitings of patience, they will love their Sin, and not Chriſt, the World, and not Chriſt; God, and Chriſt, and Holy Spirit, may give them up to theſe

theſe vile and curſed Affections, and ſay to them as Chriſt curſed the Fig-tree, on which there was no Fruit, *Mark* 11. 13, 14. 20, 21. *Never fruit grow on thee more.* Sinner, wilt thou not love me? never Repentance be found in thee; never Pardon be beſtowed on thee. Wilt thou not love me! let him love his Swearing ſtill, let him love his filthy unclean doings ſtill: Let him remain under hardneſs of heart to his dying day. What ſhould I do with him? my Miniſters have begged on him to give me his Love, and he will not; my Spirit hath ſtrived with him, but he will not: What, will he not? not love me! No, then let him love what he will. This is a great Curſe upon the Soul of a Sinner while Chriſt defers his coming. *Rev.* 22. 11. *He that is unjuſt, let him be unjuſt ſtill; and he which is filthy, let him be filthy ſtill.*—— Some have had great Parts, and with them they have not loved Chriſt, and their Parts have withered away, Chriſt hath curſed them. Some have performed many Duties, and were forward Profeſſors, but all this while they prayed, and heard, and received, they loved not Chriſt, and Chriſt hath curſed them, and they are turned prophane. Some are given to Swearing, and Whoring, and Drinking; and it is not only their Sin, but the Curſe of God upon their Souls, that he hath given them over, becauſe they have refuſed to love his Son. *Pſal.* 81. 11. *My people would not hearken to my voice; and Iſrael would none of me.* 12. *So I gave them up unto their own hearts luſt; and they walked in their own counſels.* Hoſ. 4. 17. *Ephraim is joined to idols, let him alone.* My Spirit let him alone; my Miniſters let him alone; my Ordinances let him alone; Conſcience let him alone;

let

let all let him alone; he is ſtubborn, wilful, and perverſe; his heart is joined to his Profits, and to his Pleaſures; *Let him alone*, let him take his courſe, and walk in the fooliſh imagination of his own evil heart: An heavy Curſe in this life.

But when *Maran-atha*, the Lord comes, theſe Curſes on the Soul ſhall be ſetled, fixed, never removed. This was the man that never loved me; now, let him never repent, except it be with a vain, empty, ſelf-tormenting Repentance: Now, let him be without Holineſs for ever, and without Love to me for ever.

3. To be *Anathema*, when *Maran-atha*, ſhall be to *be curſed with a bitter Curſe*, without any ingredient of the leaſt Bleſſing, to allay or mitigate the bitterneſs of it: Then ſhall he have ſorrow without joy, mourning without mirth, darkneſs without light, pain without eaſe, miſery without mercy, all evil without the leaſt good, and all this without end, and therefore without hope; this Cup of Curſing, becauſe it ſhall be ſo pure without mixture, ſhall be ſo exceeding, ſo inconceivably bitter. *Rev.* 14. 10. *The ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation, and he ſhall be tormented with fire and brimſtone, in the preſence of his holy angels, and in the preſence of the Lamb.* 11. *And the ſmoke of their torment aſcendeth up for ever and ever; and they have no reſt day nor night.*— A bitter Cup, a bitter Curſe; more bitter than the water of Jealouſie that cauſed the Curſe, which a woman drank that had given her love to another man, and had treſpaſſed againſt her husband; the Water was bitter Water, and the Curſe a bitter Curſe; for *it made her*

her belly to ſwell, and her thigh to rot, and ſhe was a curſe among the people, Numb. 5. 27. This bitter Curſe at the coming of Chriſt, ſhall come into thy bowels like water, and like oil into thy bones; it ſhall be unto thee as the garment which covereth thee, and for a girdle wherewith thou ſhalt be girded continually, *Pſal.* 109. 18, 19. It ſhall imbitter thy thoughts, thy ſoul, thy very being, and make thee cry out, Oh this is a bitter place! this is a bitter ſtate, a bitter condition, exceeding bitter! My loving of the World, and Sin, was not ſo ſweet, as this is bitter: That ſeemed to me once as ſweet as Honey, but this is more bitter than Gall. But here is my Wo, which makes it ſtill more bitter, the ſweet is gone, and the bitter remains; the ſweet will never return, and the bitter will never be gone. I did put bitter for ſweet, and ſweet for bitter; but now I cannot: The bitter is ſo bitter, that I cannot put it for ſweet, nor imagine it to be ſo. Oh I never thought the ſweet delight I took in what I loved, would have brought upon me this bitter Curſe, or me to theſe bitter Torments!

4. To be *Anathema* when *Maran-atha*, will be to be accurſed *publickly and openly before all the world*; to be accurſed before bleſſed Angels, and curſed Devils; to be accurſed before the bleſſed Saints, and other curſed men. Thou didſt openly declare thy love of Pleaſures, thou didſt openly follow ſuch courſes, that all might ſee are inconſiſtent with ſincere love to Chriſt, and thou ſhalt be openly accurſed. Or though thou didſt openly pray, and publickly hear, and profeſs the ways of Chriſt, but didſt

didſt ſecretly in thy heart love ſomething elſe more than Chriſt, yet for thy ſecret hypocriſie thou ſhalt be publickly accurſed.

Before the greateſt Congregation that ever eyes beheld; before a greater number than ever yet at once were gathered together, even before Millions of Angels, before all that ſhall be found alive at Chriſt's coming; and all that have been dead, that ſhall then be made alive, even all People, of all Nations, and before them ſhalt thou ſtand, and be declared a curſed wretch, becauſe thou didſt never love the Bleſſed Son of God. What ſhame ſhall then confound thee, and what confuſion ſhall then cover thy face, when thou that thoughteſt thy ſelf a bleſſed man, and others thought thee to be bleſſed, that thou and they were quite miſtaken! When Chriſt before them all ſhall pronounce a ſentence upon thee, whereby thou art publiſhed to be accurſed, and commanded with all the Plagues and Curſes of God upon thy ſoul and body, to *depart into everlaſting fire, prepared for the devil and his angels*, Mat. 25. 41.

5. To be *Anathema* when *Maran-atha*, is to be curſed *Poſitively*; ſentenced down to poſitive pains, to real poſitive torments; ſo great, ſo grievous, ſo many, ſo extreme, continual, and univerſal, that ſhall wring out a confeſſion from thee, Now I am accurſed indeed. To lye in theſe flames that cannot be quenched, to burn in this fire in which I cannot be conſumed, is ſuch a Curſe, ſo intolerable, that will make thee curſe the day in which thou waſt born, and curſe the time thou ever livedſt in this world, becauſe not better improved, to eſcape that Curſe

Curſe thou lieſt under in that world. When thou ſhalt cry out, and roar, *Wo is me, poor miſerable wretch! I am tormented in this place, and cannot have one drop of water to refreſh and cool my parched tongue! Wo is me, poor curſed Caitiff! I am in pain, in pain, in extremity of pain, and here is no eaſe! alas! here is no eaſe! I toſs and tumble in this bed of flames, and cannot reſt! If I wander from one ſide of Hell unto another, I cannot find one corner where I might have a little reſt! O curſed creature, that I loved not Chriſt! If I had loved Chriſt as much above the world, as I loved the world above Chriſt, I might have been among the bleſſed Saints, and not in the midſt of ſuch a curſed Crew! Had I loved Chriſt ſo much more than Sin, as I loved Sin more than Chriſt, I might have been a bleſſed one; but becauſe I did not, O curſed Caitiff, that I did not! I am now this curſed Caitiff! Who can be in theſe Torments, and not acknowledge the Curſes of the Lord have overtaken him? Who can feel what is here to be endured; and yet who can endure to feel it, which yet in feeling muſt be endured, and not reckon himſelf as curſed as curs'd can be? This I was told, for want of Love to Chriſt, would be my curſed ſtate; the Lord is come, and now for want of Love, it is my curſed ſtate. I was told, If I love not Chriſt, I ſhould be* Anathema *when* Maran-atha; *I did not love Chriſt, and now* Maran-atha, *and I am* Anathema.

6. To be *Anathema* when *Maran-atha*, will be to be curſed *privatively*; with the loſs of God, of Chriſt, of Heaven, of the ſociety of Saints and Angels, and of all the joys and happineſs that God hath prepared for them that love him; ſhall then be openly caſt out of God's Favour. You caſt off Chriſt,

Christ, and that is your sin, and Christ will cast you off, and that will be your Curse. The love of your heart is not towards Christ, and that is your Sin; and God's Face and Favour shall not be towards you, and that will be your Curse. Can he be blessed that loseth God, that is our blessedness? Must not he be cursed that lies under the punishment of cursed Devils? Now you love not Christ, and yet you will be confident that you shall escape Hell, and obtain Heaven, and be blessed: But if you continue without Love to Christ, you will be shut out of Heaven; and where then? Do you know of any other place (whatever Papists dream) but Hell? and when out of Heaven, and in Hell, what a poor Blessedness will your groundless confidence bring you to.

7. To be *Anathema* when *Maran-atha*, will be to be *finally accursed*. While Christ doth tarry, if you are not in a good and blessed state one day, you might be another: Tho last Lord's-day you were in a miserable condition, yet this you may (and oh! that you might) be translated into a better: If not this, if you live till the next, you may be then; tho you should desire to get out of a cursed dangerous condition this day, before the next, for this day is yours, the next might be none of yours. But when Christ shall come, that will be the last day, and there shall not be a next: Therefore to be accursed that day, will be to be sent away with a Curse upon your Souls, without any succession of a Blessing.

When Christ was upon the earth, the last act he did relating to his Disciples, was an act of Love, his

his Valedictory act was an act of Benediction, *Luk.* 24. 50. *And he led them out as far as to Bethany, and he lift up his hands and bleſſed them.* 51. *And it came to paſs, that while he bleſſed them, he was parted from them, and carried up into Heaven.* And when Chriſt ſhall come again, the laſt act relating to them that love him not, ſhall be an Act of Juſtice, and Vengeance, and Wrath; and his Valedictory act, an act of Malediction; and after this, no act of Mercy, of Love, or Favour to them, therefore ſhall be finally accurſed.

8. To be *Anathema* when *Maran-atha*, will be to be accurſed *without an appeal to any higher Court*, or ſuperior Judge, for ſuch none is. If it were the laſt thing that Chriſt would do to them, yet if they could remove their Cauſe, and have an Hearing in another Court, and before another Judge, they might hope the Curſe may be repealed, the Sentence whereby they are declared accurſed, might be changed, and their ſad condition altered for the better; but this cannot be, for all Judgment is committed to the Son, *John* 5. 22. And all men muſt ſtand or fall, live or dye, be damned or ſaved, according to the Sentence that Chriſt ſhall paſs upon them. 2 *Cor.* 5. 10. *For we muſt all appear before the judgment-ſeat of Chriſt, that every one might receive the things done in his body, according to that he hath done, whether it be good or bad.* And in the deſcription of the Proceſs of the day of Judgment, we find, without appeal to any other, the Execution ſhall certainly follow; and thoſe whom Jeſus ſhall pronounce bleſſed, ſhall go into Eternal Life; and thoſe whom he ſhall declare accurſed, ſhall go

into Everlasting Punishment. *Mat.* 25. 43. *Come ye blessed of my Father* ——. Vers. 41. *Depart from me, ye cursed* ——. Vers. 46. *And these shall go away into everlasting punishment, but the righteous into life eternal.*

9. Therefore to be *Anathema* when *Maran-atha*, will be to be accursed *with an irrevocable Curse*. Tho they should cry, call, beg for a Blessing, with greater importunity than *Esau* did, who cried with a great and exceeding bitter cry, and said unto his Father, *Bless me, even me also, O my father*, Gen. 27. 34. Yet the Lord Jesus at that day will be inexorable, not to be intreated; but as *Isaac* said concerning *Jacob*, *I have blessed him, and he shall be blessed*; so Jesus shall say concerning them that loved him, *I have blessed them, and they shall be blessed*; and to them that hated him, *I have cursed you, and ye shall be cursed.* So much we learn from *Luk.* 13. 25. *When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are.* 26. *Then shall ye begin to say, We have eaten and drank in thy presence, and thou hast taught in our streets.* 27. *But he shall say, I tell you, I know you not whence ye are, depart from me all ye workers of iniquity.* Mat. 7. 22. *Many will say to me in that day, Lord, Lord, have not we prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?* 23. *And then will I profess unto them, I never knew you; Depart from me, ye that work iniquity.* Christ in these Scriptures speaks of many who shall find the door shut, themselves excluded,

shall

ſhall be importunate for admiſſion into a ſtate of Everlaſting Bleſſedneſs, by knocking, calling, *Lord, Lord,* Open to us: But Chriſt doth diſown them, and denieth their requeſt. They plead their prophecying, their hearing, their eating and drinking in his preſence, caſting out of Devils, and doing many wonderful works in his Name: But Chriſt replies; All this you did, but you did *not love me,* and ye were not lovers of me, for ye were workers of iniquity; and a Lover of Chriſt, and a Worker of Iniquity, (as this Phraſe is uſed in Scripture) a man cannot be at the ſame time: So that ſuch as ſhall then be ſo curſed as to be ſhut out of doors, are paſt recovery, paſt hopes of Mercy, paſt a poſſibility of being bleſſed. And therefore

10. To be *Anathema* when *Maran-atha,* will be to be accurſed *with an Eternal Curſe*: For *be* they muſt for ever; dye they cannot; ſhake off the Curſe they cannot; therefore curſed they muſt be for ever. For a man to be accurſed all his days, would be a ſore judgment; but for a man to be accurſed to all Eternity, is beyond conception heavy and grievous. To live for ever, and to be accurſed for ever, is worſe than never to have been, or to have their being turned into nothing.

All the Curſes that men, void of the Love of Chriſt, do lye under in this world, they make light of. If they are caſt out of God's Favour, it is a great Curſe; but now they are merry under it: If they have no Grace, it is a great Curſe; but they do account it no Curſe; they have none, and they deſire none: But there are Curſes waiting for them, and ſhall be poured out upon them at the coming

of Christ, which in the other world shall be heavy indeed, and intolerable; and under them shall have a merry heart no more for ever. For to be *Anathema* when *Maran-atha*,

Is to be Cursed
- Dreadfully, because
- Totally,
- Bitterly,
- Publickly,
- Positively,
- Privatively,
- Finally. Therefore
- Uncontroulably. Therefore
- Irrevocably. Therefore
- Eternally.

CHAP.

CHAP. V.

Eight Reaſons why Love is ſo ſtrictly required, that Chriſt muſt be Loved, or the Sinner accurſed.

THE Fourth general Head in the Method propounded, is, *Why there is ſuch a flat neceſſity of our ſincere Love to Chriſt, for the eſcaping of this deſcribed Curſe?* Why God doth ſo much inſiſt upon our Love unto his Son, that whoſoever doth not love him, ſhall be *Anathema*.

This is not to be underſtood *excluſively*, as if other Graces and Conditions were not alſo neceſſary; for in other Texts we find, that for want of *Faith*, this Curſe will overtake many. *Mar.* 16. 16. *He that believeth not, ſhall be damned.* John 3. 36. *He that believeth not the Son, ſhall not ſee life, but the wrath of God abideth on him.* And for want of *Repentance*, Luke 13. 3. *Except ye repent, ye ſhall all likewiſe periſh.* And for want of *Converſion*, Mat. 18. 3. *Verily, I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven.* Joh. 3. 3. *Jeſus anſwered, and ſaid unto him, Verily, verily, I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God.* And for want of *Obedience*, Heb. 3. 18. *And to whom ſware he, that they ſhould not enter into his reſt? εἰ μὴ τοῖς ἀπειθήσασι, but to them that were diſobedient*; tranſlated, *believed not*. Sometimes the condition is expreſſed by the term of a *new creature*. Gal. 6. 15.

For in Chriſt Jeſus, neither circumciſion availeth any thing, nor uncircumciſion, but a new creature. Sometimes *Faith* and *Love* are put together, *Gal.* 5. 6. *For in Jeſus Chriſt, neither circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by love.* And indeed all theſe are requiſite, and are found together in the ſame perſon; for he that hath Faith, hath alſo Love, and he that hath Love, doth alſo Repent, and he that Repents doth alſo obey; and he that doth Believe, Love, Repent, and Obey, is a New Creature.

Yet Love is thus inſiſted on for ſuch Reaſons as theſe.

1. *Love commands the whole man*; for it is in the Will, which is the commanding Faculty. Love

1. *Commands and ſets on work all the other affections.* If a man love Chriſt, it ſets *Deſires* on work, if he be abſent; it ſets *Joy* on work, if he be preſent; if Chriſt be abſent, and the Soul doth ſee a probability of obtaining him, Love ſets *Hope* on work: If there be any impediments that hinders a man in his proſecution, it ſets *Anger* on work for the removal of them.

2. *Love commands the thoughts and mind*: For love to Chriſt ſets the mind on thinking on Chriſt, and meditating upon him. The mind doth muſe upon what the heart doth love: Where love is fixt, the thoughts do dwell. *Pſal.* 119. 97. *O how love I thy law! it is my meditation all the day.*

3. *Love commands all the outward members of the body.* Love to Chriſt doth ſet the *Tongue* to ſpeak of Chriſt, and for him; the *Ear* on hearing of his Word; the *Eyes* in ſeeing the tokens of his Love and

and Goodneſs; the *Hands* in acting, and the *Feet* in walking to thoſe places and duties where Chriſt is to be found, and enjoyment of him to be had.

2. *If Chriſt hath our love, he hath our all*: And Chriſt never hath his own from us, till he hath our Love. Love withholdeth nothing from Chriſt, when it is ſincerely ſet upon him. Then he ſhall have our *time*, and he ſhall have our *ſervice*, and he ſhall have the uſe of all our *Parts*, and *Gifts*, and *Graces*; yea, then he ſhall have our *Eſtates*, *Liberty*, and our very *Lives*, when he calleth for them.

As when God loveth any of us, he will withhold nothing from us that is good for us, no, not his own only begotten Son, *Rom.* 8. 32. And when Chriſt loveth us, he giveth all unto us, his *Merits* to juſtifie us, his *Spirit* to ſanctifie us, his *Grace* to adorn us, his *Glory* to crown us; ſo when any of us love Chriſt ſincerely, we lay all down at his feet, and give up all to be at his command and ſervice, *Rev.* 12. 11. *And they loved not their lives unto the death.*

3. *Love gives the denomination to a man, according as the Object is which he ſuperlatively loveth*: For as is the Love, ſuch is the man; and as is the Love, ſuch might you boldly call the man: If he be a lover of *Honour*, he is an *Ambitious* man; a lover of *Pleaſure*, a *Voluptuous* man; and if he chiefly love the *World*, he is a *Covetous* man; if he love *Holineſs*, he is a *Religious* man; if the things *above*, an *Heavenly*-minded man; and if he love *Chriſt* with a predominant love, he is a *Sincere* man, *Cant.* 1. 4. *The upright love thee.*

4. *Without Love all other things, tho never ſo many, great, and excellent in themſelves, are not acceptable*

unto God. He regardeth not your *Prayers*, if you do not love him: He matters not your *Hearing*, if you do not love him; all your *Almſdeeds* are poor things in his eſteem, if you do not love him; yea, all your *Suffering* for Religion, and for Chriſt, are nothing, if you do not love him. If a man could Preach like an Angel, and yet not love him, he ſhould not be accepted by him, 1 *Cor.* 13. 1. *Tho I ſpeak with the tongues of men and of angels, and have not charity, I am become as ſounding braſs, or a tinkling cymbal.* 2. *And tho I have the gift of prophecy, and underſtand all myſteries, and all knowledge; and tho I have all faith, ſo that I could remove mountains, and have no charity, I am nothing.* 3. *And tho I beſtow all my goods to feed the poor, and tho I give my body to be burn'd, and have not charity, it profiteth me nothing.* Love therefore is above all theſe, for all theſe without love are nothing.

5. *Love makes us moſt like to God; for God is love,* 1 *Joh.* 4. 8. And God loveth Chriſt above all the men on earth, and above all the Angels in Heaven; therefore calls him his Beloved Son, *Mat.* 3. 17.

God loveth
- All men with a Common Love, *John* 3. 16. *Tit.* 3. 4.
- Holy men with a Special Love.
- Angels with an Higher Love.
- Chriſt moſt of all, who is the Son of his Love, *Col.* 1. 13.

So our Love is gradual; we ought to love all men with ſome degrees of Love, Holy men and Angels with an higher Love, and Chriſt with the higheſt Love,

Love. And when we love as God loves, our Love makes us moſt like to God.

6. *Love is the higheſt improvement of the faculties of our Souls.*

1. We have *Underſtandings* to know God and Chriſt: And Love to God and Chriſt is the higheſt improvement of all our knowledg; for if we know him and not love him, the more we know of him, the more our knowledge doth increaſe our ſin, and will aggravate our condemnation.

2. We have *Wills* to chuſe the Lord Jeſus Chriſt, and when we chuſe him, Love is the improvement of our Wills, in taking complacency in him who is the Object of our choice.

3. We have *Conſciences* that do dictate to us that Chriſt is beſt, and beſt for us; and then we improve thoſe dictates when we love him; elſe all thoſe dictates of Conſcience are loſt, and come to nothing.

4. We have *Memories*, wherein the *Sayings* of Chriſt to us, the *Sufferings* of Chriſt for us, and the *Benefits* of Chriſt beſtowed upon us, ſhould be lodged and laid up; and when we love him, we ſhall love to remember all theſe things that we have by him and from him, and himſelf that is Purchaſer and the Donor of them.

But if our Love is predominantly placed upon any thing below Chriſt, all the Powers of the Soul are debaſed; the *Reaſon* of man is degraded in contriving the getting of ſuch ignoble and ſordid enjoyments as his higheſt end; the *Will* is debaſed in chuſing of them, and the *Memory* in being ſtuffed with the remembrance of them, forgetting God and

and Chriſt, and better things; ſo that a man is more a brute than a man, without ſincere Love to Chriſt.

7. *Love is the end of all other Graces, and in which they terminate their Operations.* Our *knowledge* of Chriſt endeth in our loving of Chriſt, our *believing* on him, *hoping* in him, *truſting* to him, like ſo many ſtreams, at laſt run into the Love of Chriſt.

8. *Love is the Everlaſting Grace that ſhall abide and be in uſe and exerciſe, when the actings of other Graces ſhall ceaſe.* There are ſome Graces ſuitable eſpecially to our ſtate of imperfection in this world. To live by Faith, to Repent, and Mourn for ſin, to live in hope of the glory that is to be revealed, to wait till we be poſſeſſed of the Manſions that are above, to deſire all the good that is promiſed to us, but not yet conferred upon us.

But hereafter Faith ſhall be turned into Viſion, Hope into Fruition, Deſires into Poſſeſſion, waiting into Obtaining. And then we ſhall *thus* believe no more, nor hope, nor deſire, nor wait; but then we ſhall love ſtill, yea, more than ever, more abundantly, yea, perfectly, without diminution; continually, without intermiſſion; and eternally, without ceſſation; in which reſpect, among the three *Cardinal Graces*, Love hath the preheminence, 1 Cor. 13. 13. *Now abideth faith, hope, charity, theſe three, but the greateſt of theſe is charity*; becauſe it is the longeſt in duration. So that thoſe that love Chriſt ſincerely here, ſhall love him perfectly hereafter, and be for ever bleſſed in that love. But thoſe that love him not on earth, cannot love him in the other world; and for want of ſuch Love, ſhall be accurſed for ever.

CHAP.

CHAP. VI.

The Application of the Doctrine.

THE laſt thing propounded in the method of this Subject, is the *Uſe and Application of it*, to bring it down to our own hearts, to work this truth upon our Minds, Conſciences and Affections. And *now*, O that God would help me, and Chriſt would help me, and the bleſſed Spirit of God and Chriſt would ſo help me, and give me lively *words*, a lively *Heart*, lively and inflamed *Love* to bleſſed Jeſus, and your immortal precious Souls! that I might ſpeak and apply this great Truth, as *becomes a man* that doth believe, every one of you before God in this Congregation this day muſt be *Anathema*, when *Maxan-atha*, if you live and die void of love to Jeſus Chriſt! *as becomes a man* that doth believe you muſt be bleſſed or curſed, damned or ſaved for ever, as you are prevailed with, or not prevailed with, to give Chriſt your Hearts, and hearty love! *as becomes a man* that doth believe your Everlaſting State is much concerned in this one point that now is before us! Alas! *Methinks* I do foreſee the great multitudes that this *Anathema* will fall upon. *Methinks* I ſee the Lord a-coming, *methinks* I hear the Trumpet ſounding, and the Voice calling to the Dead, *Ariſe, and come to judgment*; Come ye *curſed Souls* that have been in the Infernal Lake, and appear before my Bar; come ye

curſed

curſed Bodies, awake, ariſe, and ſtand before my Judgment-Seat; and let thoſe curſed Souls be again united to thoſe curſed Bodies, and now be *both curſed together*, and curſed for ever, and let both be inſeparably linked together to endure this Curſe to all eternity. *Methinks* I ſee them coming, but unwillingly; they come, but with fear, and trembling; with horrour, and amazement.

Now, what is to do now? now, *Maran-atha*, and now every one of us that loved not that Lord that now is come, muſt be *Anathema. O woful Souls! O miſerable Sinners! O curſed Caitifs! What ſhall we now do? and whither ſhall we now go? do? that we ſhould have asked before this day, that the Lord is come. Do? We ſhould have done that which we did not do; and now muſt go thither, whither we would not go. O that we might rather ceaſe to be, than to be what we muſt for ever be; and go, from whence we never muſt return; and feel what will make us cry and roar, toſs and throw, and be for ever reſtleſs, and the more reſtleſs, becauſe hopeleſs and remedileſs.* O, Sirs, my Heart is pained, my Bowels roul within me, my Joints do ſhake with trembling, for fear leſt any of you, that pray in this place, and hear in this place, ſhould fall under this Curſe, when the Lord ſhall come.

The Uſes of this Doctrine ſhall be,

1. By way of Inference or Inſtruction, what things from hence may be deduced and learned.

2. For

2. For Reprehenſion or Reproof; aggravating the Charge againſt ſuch as love not the Lord Jeſus Chriſt.
3. For Examination or Trial; diſtinguiſhing the Non-Lovers of Chriſt from ſuch as do ſincerely love him.
4. By way of Entreaty or Exhortation; That as you would eſcape this Curſe, be careful that you get this Love to Chriſt.
5. For the Comfort, Encouragement, and Joy of ſuch as love the Lord Jeſus Chriſt in ſincerity above all.

CHAP.

CHAP. VII.

Under the first Use we might learn these Lessons, or deduce these Ten Corollaries.

I. *GOD only hath power to curse any of his Creatures*; He that made us, can only really and effectually make us a Blessing, or a Curse. Sin might meritoriously subject us to the Curse, but God only can inflict all the Curse that Sin doth deserve. Wicked men might wish others accursed, and do; but their wishing them to be so, doth not make them so: By cursing others, they might sooner bring a Curse upon themselves, than upon those whom they do curse; let them beware of this, that cannot speak of some persons, but with a Curse in their mouths; *Psal.*109.17. *As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.* 18. *As he clothed himself with cursing, like as with a garment; so let it come into his bowels like water, and like oyl into his bones.* That Cursings as well as Blessings belong to God, *Balaam* himself did teach. *Numb.* 23. 7. *And he took up his parable, and said, Balaak the King of Moab hath brought me from Aram, out of the mountains of the East, saying, Come, curse me Jacob, and come defie Israel.* 8. *How shall I curse, whom God hath not cursed? or how shall I defie whom the Lord hath not defied?*

Therefore when we find holy men of God in Scripture using *Imprecations and Curses*, we must not draw

draw them into Example, to fill our Mouths with Curſes againſt any; for there is not the ſame reaſon betwixt us and them.

1. *When they curſed, they had the gift of diſcerning of Spirits*, whereby they perceived, ſuch were deſigned by God unto deſtruction, as a Reward of their curſed Sinnings, againſt whom they uſed ſuch fearful Imprecations of Eternal Damnation: *Acts* 8.20. *Peter ſaid unto him, Thy money periſh with thee, becauſe thou haſt thought that the gift of God may be purchaſed with money.* 21. *Thou haſt neither part, nor lot in this matter; for thine heart is not right in the ſight of God.* 23. *For I perceive that thou art in the gall of bitterneſs, and in the bond of iniquity.* The like is to be ſaid of *David*'s curſing of his ſlanderous Enemies, under the perſon of *Doeg*, *Achitophel*, or *Judas*, praying againſt his Perſon, Family, Name, Honour, Eſtate, and Eternal Salvation. *Pſal.*109. 6. *Set thou a wicked man over him; and let Satan ſtand at his right hand:* 7. *When he ſhall be judged, let him be condemned; and let his prayer become ſin.* 8. *Let his days be few, and let another take his office.* 9. *Let his children be fatherleſs, and his wife a widow.* 10. *Let his children be vagabonds, and beg; let them ſeek their bread in deſolate places.* 11. *Let the extortioner catch all that he hath; and let the ſtranger ſpoil his labour.* 12. *Let there be none to extend mercy unto him; neither let there be any to favour his fatherleſs children.* 13. *Let his poſterity be cut off, and in the generation following, let their name be blotted out*, &c.

2. The *Imprecations* of ſuch men in Scripture might be taken rather as *Predictions*, *than as Curſes*; or at leaſt

leaſt *imprecating Predictions.* They ſpeaking by the Spirit of God, foretold what Curſes would be inflicted by God upon them for their Sin, and in a way of ſin overtake them.

3. There is a *Miniſterial, and a Magiſterial curſing.* The one is to *make* any thing or perſon accurſed, as the deſert of Sin; the other is to *pronounce*, wiſh, or declare any thing or perſon accurſed; and this is all that men can do. Therefore though men pronounce *Anathema* againſt ſome, without cauſe, as the Pope and his Councils againſt Proteſtants, we need not be terrified therewith, elſe the moſt happy men might be the moſt accurſed. 2 *Sam.* 16. 12. *It may be the Lord will look on mine affliction, and that the Lord will requite me good for his curſing this day.*

II. This doth teach us *the evil nature of Sin, and what a curſed thing it is, as being the meritorious cauſe of all the Curſes that befall any of the Creatures of God.* If Sin had been kept out of the World, curſes had never come into it: But Sin made way for the Curſe, and brought it in; the commiſſion of ſin was the introduction of the Curſe. *Gen.* 3. 14. *And the Lord ſaid unto the ſerpent, Becauſe thou haſt done this, thou art curſed above all cattel, and above every beaſt of the field.* 17. *Curſed is the ground for thy ſake, in ſorrow ſhalt thou eat of it all the days of thy life.* Sin and the Curſe are ſo linked together, that Chriſt only that can take away the Sin, can remove the Curſe. *Gal.* 3. 13. *Chriſt hath redeemed us from the curſe of the law, being made a curſe for us.* If Curſes be heavy, Sin cannot be light; and if the Curſes be great that are due to Sin, Sin that procures them cannot be ſo ſmall a matter as the moſt make of it.

Would

Would you flee from the Curſe, and yet run into Sin? would you eſcape the Curſe, and yet live in Sin? what is this, but as if you would drink poyſon, and hope you ſhall live? run into the fire, and imagine you ſhall not be burnt? Do you cry out under the Curſe as a grievous *pain*, and yet look upon Sin as the greateſt *pleaſure*? Is the *Curſe dreadful*, and do you look upon *Sin* as *delightful*? Is the Curſe intolerable, and can Sin be profitable? Oh learn to look upon Sin through the Curſe, and then Sin will appear to be a curſed thing indeed.

III. *Sin doth croſs and thwart the natural Principles which are graven by the finger of God upon the hearts of all men.* If you ask whether Sin be now in man's lapſed ſtate according to the nature of man? I anſwer, with this diſtinction, there is the *corruption of Nature*, and ſo Sin is according to our Nature; as natural for man to ſin, as it is for light things to aſcend, and heavy to deſcend; and there are the *Principles left in corrupt Nature*, and ſo Sin is ſtill againſt Nature. In corrupted Nature there are yet remaining Principles that beget an averſation from Miſery, and an inclination for the obtaining of Happineſs; deſires to avoid the Curſe, and to procure Bleſſedneſs; but Sin is a thwarting of both theſe; that you cannot ſin, but you go againſt the very Principles left in corrupted Nature, as preſervatives to keep down the Corruption of Nature.

Who is there among you all, but hath innate Deſires to eſcape the Curſe of the Great God? or can you deſire to be accurſed by him? Who is among you that hath not innate deſires to be happy and bleſſed for ever? or can you fling away, or ſhake off

all desires of being blessed? you might as soon cast off the Nature of men. A Prophane *Esau* cried out for a Blessing, *Gen.* 27. 34. *And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.* 36. —*And he said, hast thou not reserved a blessing for me?*

Oh then say, Be gone, O cursed Sin! be gone; I will banish thee out of my heart: for thou art not only contrary to the *Nature of the blessed God*, nor only contrary to *Innocent Nature*, but even also to my *Humane Nature*, though *corrupted*. Thou art not only opposite to a Principle of Grace implanted in the New Creature, but to the Principles which God in mercy hath left in my Corrupt Nature, that cursed Sin might be opposed, striven against, and for ever abandoned by me. I would be blessed, but thou wilt make me cursed; I would avoid the Curse, but thou wilt bring it upon me. If I cannot be a *wilful Sinner*, but I must be *a cursed Creature*, I would rather cease to be such a Sinner, than to remain for ever such a cursed Creature. If I cannot have the blessing of God, and my Sins too, I had better be without my own Sins, than be without God's Blessing.

IV. *Men will be the most miserable, or the most happy of all the visible works of God.* For amongst these, Man only is capable of proper Blessings, or proper Curses; for those only are capable of *penal* Evils, that are capable of *moral* Evils. Therefore when you read of other things being cursed, the Curse is not on them *properly*, *terminatively* and *ultimately*, that is on the Creature, in it self, for it self, or from it

it ſelf; but only *improperly*, and *relatively*, in reſpect to man, and ſo other things have been curſed in reference to man.

1. *To ſhew what man hath done.* So *Gen.* 3. 17. *And unto Adam he ſaid, Becauſe thou haſt hearkened unto the voice of thy wife, and haſt eaten of the tree of which I commanded thee, ſaying, thou ſhalt not eat of it: Curſed is the ground for thy ſake, in ſorrow ſhalt thou eat of it all the days of thy life.* 18. *Thorns alſo and thiſtles ſhall it bring forth to thee.* The barrenneſs with which the Earth is curſed, in not bringing forth good Fruit, and its abounding with Briars and Thorns, are both as Rods for the ſcourging of ſinful man. So alſo is that Catalogue of Curſes in *Deut.* 28. 14, 15, 16, 17, 18, *&c.*

2. *To ſhew what man ſhould do.* So *Mar.* 11. 14, 21, 22. Chriſt curſed the barren Fig-tree, to teach man the duty of fruitfulneſs to the glory of God, or the duty of having faith in the power of God; for upon the Diſciples obſervation how the Fig-tree was withered away, Chriſt ſaid to them, *Have faith in God.*

The unreaſonable Creatures have not the *knowledge of God*, and the ſenſeleſs Creatures cannot feel the *power of God*; therefore theſe as they cannot be properly bleſſed, ſo nor accurſed. But Man hath *underſtanding* to know God, and hath *ſenſe* to feel the power of his Anger; therefore ſince among all God's viſible Works, man is only the ſubject of proper bleſſings, and proper Curſes; he will of all theſe be the moſt happy, or the moſt miſerable: If he obtains the Bleſſings of God, the moſt happy; if he lie under the Curſes of God, the

moſt miſerable. Thoſe that get the Bleſſing, ſhall dwell, and live, and reign with the bleſſed God, with bleſſed Jeſus, and with his bleſſed Angels; but thoſe that lie under the Curſe, muſt be tormented with curſed Spirits, *curſed men, with curſed Devils* for ever. So then, except you love Chriſt, better you had never been rational Creatures; a *Toad*, a *Dog*, a *Serpent*, will not be in ſo bad a caſe as you will be: In a *natural* ſenſe it is better be a Man than a Beaſt; but in a *Theological* ſenſe, it is better to be a Beaſt than a Man that will never love the Lord Jeſus Chriſt.

V. *Sins of Omiſſion expoſe men to the Wrath and Curſe of God, and to Eternal Damnation, as well as Sins of Commiſſion:* For it is, for not loving of Chriſt that a man is declared to be *Anathema*. And when the Curſe ſhall be openly and publickly pronounced, and by Chriſt be thundered out againſt men at the laſt day, the Reaſon given is Sins of Omiſſion; *Matth.* 25. 41. *Then ſhall the king ſay unto them on the left hand, Depart from me ye curſed into everlaſting fire, prepared for the devil and his angels.* 42. *For I was an hungry, and ye gave me no meat; I was thirſty, and ye gave me no drink:* 43. *I was a ſtranger, and ye took me not in; naked, and ye clothed me not: ſick and in priſon, and ye viſited me not.*

Theſe are charged, not with taking away their Meat, but with not giving; not with caſting them out, and baniſhing Chriſt in his Members, but with not taking them in; not with putting them in Priſon, but with not viſiting them when they were there, and for this they are declared to be accurſed, and ſentenced to go to curſed Devils.

What

What a *ſandy Foundation* then is the hope of multitudes built upon; That becauſe they are not openly prophane, they bleſs themſelves, and make no queſtion but God will bleſs them too. Like the *Phariſee*, Luke 18. 11. *God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this publican.* Thou proud *Phariſee!* What if thou art no *Swearer* by the Blood and Wounds of Chriſt, yet thou art no *Lover* of Chriſt, and for that thou ſhalt be accurſed. Thou blind *Phariſee!* What if thou art no *Reproacher*, or *Perſecutor* of Chriſt, yet thou art no *Lover* of Chriſt, for this thou ſhalt be accurſed. Thou Self-deluding *Phariſee!* What if thou art no *Blaſphemer* of his Sacred Name, no *Oppoſer* of his holy Ways; no *Drunkard*, no *Adulterer*, no *Thief* nor *Robber*, yet thou art not a *Chriſt lover*, and for this thou ſhalt be *Anathema*. What if thou art not as other men be, while thou art not what thou oughteſt to be? What if thou art not as this *Publican*, while thou art not as this man that loveth Chriſt? the Bleſſing of God belongs not to thee, but the Curſe of God, and his Wrath ſhall overtake thee. Oh look about you, and ſearch and ſee what Sins of Omiſſion you are guilty of, repent and mourn for them, or elſe you will be curſed and damned for them.

VI. *It is an eaſie thing for a man to fall under the Curſe of God.* It is but forbearing to love Chriſt, and how eaſie a thing is that? it is but denying Chriſt your Heart, your hearty love, and the Curſe is your own, and how eaſie a thing is that? to obtain the Bleſſing is hard, is exceeding difficult; for there muſt be weaning of our love from the

World, and getting that under our *feet*, which was predominant in our *hearts*, and how hard a task is this? there must be calling off the love of the heart from Sin, which was as our right Eye, or right Hand unto us, and how difficult a work is this? there must be a loving above all, what we hated more than all; and an hating above all, what we loved most of all; and thus to turn the stream of a man's Affections is exceeding difficult.

There must be *striving* to an Agony, *Luk.* 13. 24, 25. there must be *wrestling* with Devils, *Eph.* 6. 12. with God himself, so as not to let him go, except he bless us; *Gen* 32. 24, 26. there must be *fighting*, and *watching*, and maintaining our spiritual Warfare, 2 *Tim.* 4. 7. there must be *running*, as for life, 1 *Cor.* 9. 24. all this to get the Blessing, when the Lord shall come; all hard and laborious.

But it is the easiest thing in the world to come under the Curse and Wrath of God: Nay, it is hard not to have it come upon us. What mean then the most of men to take so much pains to bring the Curse of God upon them? what need you be at so much labour to undo your selves? what needs such *swearing*, *sweating*, in a way of Sin, as if you were *striving* to get to Hell; as if you thought you could not go thither *fast* enough, nor get thither *soon* enough? what need you rail at the People of Christ? and revile the ways of Christ? and rent and tear his holy Name, in your prophane, polluted Mouths? Hell might be had with lesser pains: and if cursed you WILL be, cursed you MAY be, without wearying of your selves in committing of Iniquity: *Sit still, and you will run to Hell; do nothing, and you will soon be there.* It is but letting

Faith,

Faith, and Repentance, and Chriſt alone; it is but forbearing what you ought to do, and the Curſe will fall upon your Soul, and ſtick faſt to you for ever.

It is eaſie *to do* what you ſhould not, to love the World more than Chriſt. It is eaſier *not to do* what you ſhould, not to love Chriſt, and for the eaſier of theſe you may be as ſure of Hell, as if you were there already: therefore hold your Hands, and Tongue, and Feet, from ſinning ſo faſt, from making ſuch ſpeed and haſte, from committing ſin *manibus pedibuſque*, with all our might and power; for if not loving of Chriſt, not believing on him, not repenting for ſin, will, and doth expoſe you to the Wrath and Curſe of God: Good Lord! how eaſie a thing is it to be overtaken with it.

VII. Muſt ſuch as want love to Chriſt be thus accurſed? *Then what great care and Conſcience ſhould Miniſters have to preach the Lord Jeſus Chriſt unto the People with that plainneſs and power, that Chriſt might have their love, and they might have the bleſſings of Chriſt?* Curſed muſt the *People* be that do not love Jeſus Chriſt, then curſed muſt the *Preacher* be that preacheth himſelf, and not Chriſt, and ſtudieth to ſet out his own Gifts and Parts, that men might admire him for an *Eloquent Orator*, for his *lofty Style*, for his *fruitful pregnant Fancy*, and as the Phraſe now prevails, for his *fine Engliſh*, or for a *profound Philoſopher*, or a great *polemical Divine*; while by his ſtarched Sentences, ſeraphical Notions, and needleſs Pulpit Diſputations, and manner of Expreſſions, he ſoars aloft above the Peoples Capacities, and caſts a vail upon their

Eyes, as *if he ſtudied in preaching of Chriſt, to hide Chriſt from their Underſtandings*; while he preacheth to inſtruct them in the knowledge of Chriſt, he clouds the Doctrine of Chriſt, and makes the plain neceſſary Truths to be obſcure, that after his polite Diſcourſe, poor ignorant Souls remain as ignorant as before, as if he ſtood amongſt a thouſand People that muſt be damned, and curſed with everlaſting Curſes, if they love not Chriſt, to flouriſh his Parts, to get the name of a great Scholar, in making *eaſie things hard, and hard more hard*; when the true uſe of Learning (and great Learning it) is to make hard things eaſie, and to bring things ſublime and lofty, down to the capacity of the meaneſt in the Congregation, that hath a Soul that muſt be damned or ſaved: Alas! it would make a ſerious man to tremble, when he thinks all theſe People ſtand upon the brink of Eternity, and if Death jog them, they fall and enter into it; and when he heareth the Preacher ſpeak with lofty *Rhetorical* Strains, great ſwelling Words, as if he were making an Oration in the *Schools*, not conſidering the Ignorance, the weak Capacity, of hundreds of his Auditers. Can he think that Servants that have precious Souls, and many ignorant and unlearned Trades-men, that are taken up with the matters of the World all the Week, can be profited on the Lord's Day with ſuch a Style, or manner of expreſſing the great things of God; that though it be their *Mother-tongue*, tranſcends their Apprehenſion, almoſt as much as if he ſpake in an unknown Language, and ſo indeed is no better than an *Engliſh Barbarian* to the People.

What

What curſed Pride is this, to ſeek Applauſe from men, when he ſhould be gaining Sinners to Chriſt? to ſeek to have their *periſhing breath*, when he ſhould ſeek to ſave their *Immortal Souls?* What curſed doing is this to ſtand in Chriſt's ſtead, and commend himſelf, inſtead of commending Chriſt? What though Chriſt be the Subject of his Diſcourſe, when his Diſcourſe upon that Subject is ſo managed, that it *glides from Chriſt, unto himſelf, both as the Subject, and the End?* In hatred to ſuch doings, I was about to ſay, What curſed Preaching is this, wherein dying Self is ſought to be advanced in the eſteem of dying People; when Bleſſed Jeſus ſhould be ſo ſet forth, that he might be magnified in the hearts of all, be loved by all, be received by all; and immortal Souls ſo loving, and receiving of him, might be for ever ſaved and bleſſed by him? And what is the end of all? that he might be reverenced for his Parts, extolled for his profound adorned Language, and have the common Vogue of a man of more than ordinary Wiſdom: A Wiſe man! and *through his wiſdom ignorant Souls do periſh*: a Wiſe man! and by his preaching with the enticing words of man's Wiſdom, even by the preaching of the only Saviour, in the words which man's Wiſdom teacheth, and not the Holy Ghoſt, the Devil goes away with, and makes a prey of the Hearers Souls, who in hearing do not hear, neither do they underſtand; *not becauſe the Hearers are ſuch Fools, but becauſe the Preacher is ſo wiſe.* Let him paſs for a Wiſeman in his own Conceit; let him be eſteemed a Wiſeman by them that do admire him, becauſe they do not underſtand him, nor the worth of Souls, nor the weighty work

work and end of Preaching, but with me he ſhall never paſs for a wiſe Preacher, who had rather be a Fool for Chriſt, than wiſe for my ſelf; for in ſuch a place and work in being wiſe (in the reproved ſenſe) for my ſelf, I ſhould be found an egregious Fool. He that preacheth ſo that *no man can* rationally contemn him, and yet *every man underſtand him*, and thereby wins Souls to ſet their love on Chriſt, is a Wiſeman, and a Learned Preacher; when he that preacheth ſo, that few or none of the meaner Capacities, which are the greater number, can underſtand him, any further than to underſtand they do not underſtand him; and ſo the People periſh for want of knowledge, under the ſound of profoundeſt knowledge, ſhall have little thanks from ſuch People at the Judgment-day; and what Reward he ſhall have from Chriſt, when he comes to take an account of Miniſters for preaching, and People for hearing, let him take into his ſerious thoughts, and learn of Learned *Paul*, who hath left a pattern of the wiſeſt Preaching, 2 *Cor.* 4. 5. *For we preach not our ſelves, but Chriſt Jeſus the Lord, and our ſelves your ſervants for Jeſus ſake*, leſt not preaching Jeſus the Lord, but himſelf, as if he were more than a Servant, and Jeſus not Lord, he find, when Preaching and Hearing are ended and ceaſe, *Maran-atha*, and *Anathema*, be joined together.

VIII. Muſt they be curſed that love not Chriſt? *then know, that outward Proſperity and this Curſe are conſiſtent.* A man might be a proſpering man in this World, and curſed in this World, and in the World to come.

Do

Do you ſee many, whoſe Lives declare they have no ſincere love to Chriſt in their Hearts, thrive and abound in outward Enjoyments? not love Chriſt, and yet are ſtrong: not love Chriſt, and yet are rich: not love Chriſt, and yet be in honour: What then? Might not a man in health be a curſed man? nay, the more ſtrength he hath, the more able he is to do the Devil Service, and ſo his ſtrength is a curſe unto him. The more he enjoyeth of the World, the more he hath to love, and the more he loves it; and ſo his Enjoyments are a curſe unto him, when they keep him from placing his love upon Jeſus Chriſt. Have you not read, that mens Bleſſings are curſed; *Mal.* 2. 2. *If ye will not hear, and if ye will not lay it to heart, to give glory to my name, ſaith the Lord of hoſts; I will even ſend a curſe upon you, and I will curſe your bleſſings: yea, I have curſed them already, becauſe ye do not lay it to heart.* God threatens to curſe wicked mens Bleſſings; *I will curſe your bleſſings.* I will! that is not to do now, *I have curſed them already.*

Many are apt to call the proud happy; *Mal.* 3. 15. The Rich, though bad, are thought by many to be bleſſed: a great miſtake! all men might ſee their *outward Bleſſings*, but all have not eyes to behold the *inward Curſes* that lie under thoſe outward Bleſſings. Is it not a Curſe to have Riches without Grace? to have our Portion and Bleſſings, and all in this Life? to proſper in the World, and to be every moment in danger of Hell? do you look upon it to be ſuch happineſs to have all for the Body, and nothing for the Soul? to have Earth, and nothing of Heaven,

Heaven, and nothing to ſhew for them? You read of ſome that have their Portion in this life on Earth, *Pſal.* 17. 14. and you might read that their Portion on Earth is a curſed Portion, *Job* 24. 18. and was it not ſo with the Rich man ſpoken of in the Goſpel? that on Earth had his *purple robes, and fine linen, and ſumptuous coſtly diſhes every day.* O happy man! but ſtay till you hear the end: He died, and whither then? to Hell. Where is now your happy man? and what is his condition there? what, there he finds more pain, than on Earth pleaſure: there he feels more torment and terror, than all his days on Earth had pleaſure and delight; *Luk.* 16. 25. But *Abraham ſaid, Son, remember that thou in thy life-time receiveſt thy good things, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented. Remember!* that vexeth, not eaſeth: *in thy life-time*; but that was but for the time of life, which then was ſhort and ſweet; but this Life where now I am, more properly called Death than Life, is long and bitter: *receiveſt thy good things*; but amongſt them all hadſt not a good God, a good Conſcience, nor one good Fruit of the Spirit; no, not ſo much as love to Chriſt; *but now he is comforted, and thou art tormented*; he is bleſſed, and thou art curſed: he is happy, and thou art miſerable. Behold the change! *the world's bleſſed man, is now the curſed man*: and he that was the miſerable man in the eſteem of the World, is now the bleſſed man.

Then do not judge of Bleſſedneſs or Miſery by the proſperity or poverty of this World, but by

by the graces of the Spirit, or want of them in your hearts; particularly by your love, or want of love to Jeſus Chriſt. For it is not ſaid, *Let him that is not rich, but let him that loves not Chriſt, be Anathema, Maran-atha.*

IX. Muſt all that love not Chriſt be curſed, *then tremble at the thoughts of the great number that ſhall be curſed.* There are but few *compatatively* that have ſincere Love to Chriſt, therefore but few *comparatively* that ſhall be bleſſed by entring into Eternal bleſſed life. *Mat.* 7. 13. *Enter in at the ſtrait gate; for wide is the gate, and broad is the way that leadeth to deſtruction, and many there be which go in thereat:* 14. *Becauſe ſtrait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.*

Many for want of Love to Chriſt will not bear his *Croſs*; but all that want this love *Finally*, ſhall bear his *Curſe*. The number of the *Curſe-bearers, and Non-lovers of Chriſt*, ſhall be an equal number; ſo many, and no more.

Conſider then what multitudes there are, that love other things more than Chriſt, and ſee what vaſt numbers of men ſhall be accurſed.

1. How many are φιλήδονοι, *Lovers of pleaſures more than lovers of Chriſt?* 2 Tim. 3. 4.

2. How many are φιλάργυροι, *Lovers of money more than lovers of Chriſt?* They prize their Silver above the Saviour, and part with him to keep that, *Luke* 16. 14. 2 *Tim.* 3. 2.

3. How many are φιλότιμοι· *Lovers of honours more than lovers of Chriſt?* John 5. 42, 44, and and 12. 43.

4. How

4. How many are φίλαυτοι, *Lovers of themſelves more than lovers of Chriſt?* 2 Tim. 3. 2. And indeed ſinful ſelf-love is the very heart and core of the carnal man, and the great Idol of all unconverted ſinners. Principles of ſelfiſhneſs are the riſe of all their actions, and ſelf is the end and ſcope at which they aim in all they do; and ſo ſet up ſelf in the room of God and Chriſt; and love carnal ſelf, when they ſhould love Chriſt, and ſo ſhall lye under the Curſe, when they would have a Bleſſing. Few love Chriſt, and few bleſſed by Chriſt. Moſt are void of love unto him, and moſt ſhall be accurſed at his coming. Is it an hard ſaying? If hard, yet true. Is it a hard ſaying? But it will be harder feeling, when the Curſe ſhall fully be inflicted.

XI. Shall every one that loves not Chriſt be *Anathema*, when *Maran-atha*, accurſed when the Lord ſhall come? *then the day of Chriſt's coming will be a doleful day to the Non-Lovers of Chriſt.* Then all the World ſhall be divided into curſed ones, and bleſſed ones. You love not Chriſt, and yet bleſs your ſelf; but I pray you conſider *Maran-atha*, the Lord comes. You glory in your Eſtate, though Chriſt hath not your Heart; but I beg of you, that you would remember *Maran-atha.* You put the Curſe, and the Evil day far from you; but I beſeech you let *Maran-atha* ſound in your ears. Then! Oh then, you ſhall curſe the day that ever you were born! you ſhall curſe the time that you lived under the Goſpel, and heard of Chriſt, but did not love him. You ſhall curſe your ſelf for your wickedneſs, madneſs and folly, that ſo lovely a Chriſt was ſet before you, and you had not

not an heart to ſet your love upon him; and ſay,

Oh curſed heart, that would love the World, and not love yonder glorious Chriſt! Oh curſed Will, that didſt chuſe the Vanities of the World before the Son of God! Oh curſed was that love which I gave unto the Creature, and did deny to Chriſt! How can I hold up my head now to behold that Chriſt, whom I never had an heart to love? How can I hear that Voice, and yet it is ſo great, ſo thundring, and ſo loud, that I cannot but hear it, commanding me to depart like a curſed Wretch, when I never did, and never would hearken to his Voice, calling to me to love him, and to give my Heart and Affections to him? Wo is me! now Maran-atha, *and now I am* Anathema. *Wo is me! the Lord is come, and with him wrath is come; and baniſhment from Heaven is come. Wo, wo, wo is me! the Lord is come, and I feel fear and trembling is come: ten thouſand woes to me, for the Lord is come, and now compleat damnation comes: the Lord is come, and I muſt go. I poor Wretch muſt go: go? Whither muſt I go? to a curſed place: to whom! Alas! to curſed Company: But how! wo is me! like a curſed Wretch. Curſed moſt bitterly; curſed finally, totally, Body and Soul, and all eternally; for I had no Love for Chriſt, and now Chriſt hath no Bleſſing for me.*

When it is ſaid throughout the World, *Maranatha*; then the World will ring with this Cry, every one that loves not Chriſt, is now *Anathema.*

CHAP.

CHAP. VIII.

Twenty Aggravations of want of Love to Christ.

THE Second Use doth *bring a Charge and an Accusation against you, for not loving the Lord Jesus Christ.* Some *openly declare* by their actions and manner of conversation, That they do not love him. Some *openly pretend* Love to Christ, but really have no love unto him, *Ezek.* 33. 31. *And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness.* Love to Christ is in their *mouth*, but love to the world is in their *heart.* Some say they love him, *but God knows they do not.* John 5. 42. *But I know you, that ye have not the love of God in you.* No! Do you know how great a sin this is? Why then do you make so light of it? Why then are you no more ashamed, that you want this love? Would you not be ashamed if this report went of you, That you *did not love your Wife, your Children, or your Neighbour*? And is it not an incomparably greater sin and shame, that you do not *love the Lord Jesus?* The only Son of God, the only Saviour of lost sinners. How is it that you do so seldom or never bewail the want of love to Christ, in your Prayers; or scarce put it in amongst the Confession of your Sins? What? do you love your Gold, and not your God? Or do you make your Gold your God, and then love your

your Gold, inſtead of loving the true God? Can you love your Silver, and not the precious Saviour? Are you bound to love your very *Enemies*, and yet have no love to him that would be your *ſureſt, greateſt, and moſt faithful friend?* What ſhall I ſay? *Good Lord*, I am aſhamed, and bluſh to ſay, which yet is true of too many of the ſons of men, that they both can and do love their very *beaſts*, their *dog*, their *horſe*, and all their *cattel*, and yet will not be prevailed with to love *thy Son*, thy only Son, and by thee, beloved Son! Nay, what ſhall I ſay? That you do love your very *luſts, and filthy ſins*, that will deſtroy and damn you for ever, and yet not love that *only Lord and Jeſus* that would ſave you from your ſins, and from Hell for ever. What can I ſay? but that you love not Chriſt, becauſe you love your ſin ſo much.

Oh horrid ſhame! Love Deformity and not Beauty? Where are your eyes? Surely your love to ſin is blind. O monſtrous Lover! Love that which is worſt of all, and not him that is beſt of all! Where is your reaſon? Have you loſt the underſtanding of a man? Hath ſin bereaved you of your wits? Then oh Madneſs and Folly! Are you ſo fond of ſin, as to be damn'd for it? Are you ſo fooliſhly fond of this world, as for the love of it to be hated of God, and baniſhed out of his Glorious Preſence for ever? Is your Soul ſo clogg'd with fleſh, and ſunk ſo deep into it, that it can riſe no higher in its love, than ſenſual, earthly, and fleſhly delights and pleaſures? Will this love be ſo ſweet in the review, as you think it is in the preſent taſte thereof? Is this ſo vile a thing, ſo baſe and ſordid love, that ſets you below

the rank of men, not to be reproved? For this are you not juſtly blamed?

Blamed! yea, and juſtly reckoned an *Anathema*, that hath ſuch an incomparable Object as Chriſt propounded to him, and yet will not love him? Whoſe Excellencies are ſet forth, and yet he ſeeth no Beauty in him? That when there is nothing in the world ſo ſuitable to a ſinner, as Chriſt, and yet will you be ſo perverſe as to imagine, and your heart maintain, that Riches are more ſuitable, and Pleaſures are more ſuitable, and Chriſt and the things of Chriſt, the only inconvenient things for you? If you do not think ſo, why do you do ſo as you do, in denying him your love? *Are you not to be blamed*, that when yet you might have Chriſt, are not paſt a capacity, a poſſibility of having Chriſt, and all his benefits and good by him, that you do not turn your love unto him? *Are you not to be blamed*, when you thus do vilifie that Bleſſed Lord that none can over-value? Will not you paſs for a ſinful wretch, among all wiſe and ſerious men, nay, with God and Angels, that you have a will for the world, and for the empty vanities of this life, but no will for Chriſt, for a full, and All-ſufficient Chriſt? When you do prefer fading enjoyments of a tranſitory life, before a durable good in eternal life? Tell me, I beſeech you, is not he deſervedly a wretch, whom neither the Excellencies of Chriſt himſelf, nor all the benefits he might have by him, will move him to ſet his heart upon him? What do you think? What do you ſay? Have you done well or ill in not loving Chriſt? Well, you dare not ſay; Ill, you are loth to ſay; becauſe by

by ſo ſaying you will condemn your ſelf. What then? Condemn your ſelf, becauſe you have not loved him; and love him now, that you might not be condemned by God, and curſed by Chriſt, for not loving him at all.

But becauſe the want of love to Chriſt is ſuch an horrid, loathſome ſin, and yet lamented but by a few, as if it were in our days almoſt accounted for no ſin at all, I ſhall endeavour to aggravate the hainouſneſs thereof in *Twenty* particulars, propounded to you by way of queſtions, and let me intreat you to weigh them with a ſerious mind, and when Right Reaſon ſhall dictate a true anſwer, ſeek out ſome ſecret place, where you might weep bitterly for this odious ſin, want of love to the Lord Jeſus Chriſt.

I. *Not love Chriſt! What is this, but a croſſing of the end of God in making thee a man?* In ſetting thee above the beaſts of the field? In giving thee a more noble and more excelleut ſoul, than he hath given to the unreaſonable creatures? Hath not God given thee a ſoul capable of knowing Jeſus Chriſt? And what ſhouldſt thou know him for, if not to love him? Hath not God given thee a will to go forth in its actings upon the moſt ſweet and ſuitable Objects? And what is that but Chriſt? Hath he not put ſuch an affection as Love into thy heart? And doſt thou think in thy Conſcience, it was that thou mighteſt love the world, and not his Son? Thy ſelf, and not his Son; but

thy ſelf in oppoſition to his Son? Thy ſin, and not his Son? Canſt thou imagine that God made thee a man, and not a beaſt, that thou mighteſt love him no more than beaſts can love him? Then it had been enough if God had made thee a beaſt, and not a man. Or doſt thou repent that God hath given thee the Nature, the Reaſon, and the Love of a man, that thou wilt not place it upon himſelf, for which end he made thee a man? If thou doſt repent that thou art a man, and not a beaſt, then chuſe the Love and Pleaſures of a beaſt, and refuſe the Love and Pleaſures of a man, and that as a man thou art capable of. If not, why doſt thou not anſwer the end of thy creation?

Doſt thou not ſee that all the Viſible Works of God do that for which they were made? Did not God make the *Sun* to give light unto this World? And doſt thou not ſee what haſte it makes to ſet, and in the morning thou perceiveſt, when out of view, it kept its courſe, and haſted to riſe to give its light to this our Hemiſphere again? Did not God make this *Earth* to bring forth Fruit for the comfort of man? And doſt thou not daily eat thereof? Did not God make other Creatures for the uſe and ſervice of man? And do they not do ſo? And hath not God made thee, and made it thy duty to love him? Why then doſt thou not do it.

Oh monſtrous perverting of the Creation of God! And that in the beſt of his viſible works. If the like were done by other creatures, how

ſoon

ſoon wouldſt thou be weary of thy life? If the Sun ſhould withhold its light, what a dungeon would this world be? If the Earth ſhould bring forth nothing but Briars and Thorns, it would yield thee nothing but vexation and ſorrow. If the creatures ſhould uſe their power and ſtrength againſt thee, as they do in ſerving of thee, thou wouldſt judge it better to want them, than to have them. And ſhall all that was made for man anſwer their end, and not man, that was made more immediately for God himſelf? But a man that wants Love to Chriſt, is become worſe than the beaſts that periſh, *Pſal.* 49. 20. Better thou hadſt never had the heart of a man, if Chriſt hath not thy heart.

II. *Not love Chriſt! What is this, but a thwarting the end of all Chriſt's undertaking for thee, as thy Redeemer?* When man had ſinned away the Holy Image of God, and turned his heart and affections from God to the Creature, man might have feared him, but never have loved him, *Gen.* 3. 10. *I heard thy voice in the garden, and I was afraid.* —Sin had brought ſuch an averſation in the heart of man from God and all good, that without Chriſt's undertakings for man, man could have loved him no more than Devils.

Why did the Son of God become the Son of Man? Why did he ſhed his Blood, lay down his Life? Why did he ſuffer, ſweat, bleed, and dye? Why did he bear our Puniſhment, ſatisfie Divine Juſtice, endure the Wrath of God, the Rage of Men and Devils, but to bring man back again to God, from whom he had departed? And that the

ſtream of man's affections might be turned again into its right Channel?

Couldſt thou not have loved the World, and Self, if Chriſt had never dyed? Couldſt thou not have loved thy Pleaſures and thy Sins, if Chriſt had never died? And having died, wilt thou love no better? Hath he come from Heaven to gain thy Love, and ſhall he not have it? Hath he given himſelf a Ranſom to deliver thee from thy Captivity, and paid thy Debt, for which thou ſhouldſt have gone to the Priſon of Hell, to gain thy Love, and ſhall he not have it? Hath he given his Life for thine, his Soul for thine, in dying when thou ſhouldſt have dyed, and all this to gain thy Love, and ſhall he not have it?

What thinkeſt thou? Was Chriſt weary of the Boſom of his Father? Was it more honourable for him to dwell in fleſh on earth, than with the Father of Spirits in Heaven? Was it not infinite Condeſcention, for his Deity to be vailed with the rags of our Humanity? Or was Chriſt prodigal of his Blood, or weary of his Life; or did he love and chuſe ſuch cruel Scourgings, ſuch Contempt and Scorn, ſuch a curſed, ſhameful, painful Death for themſelves? Surely all this was for ſome great and noble end; which end thou doeſt, as much as in thee lies, by thy not loving him, fruſtrate, and render unattainable; for if all men ſhould deny him their Love, as thou doſt, where would be the Reconciliation betwixt God and man, Remiſſion of Sins, or Salvation of Souls, which Chriſt died to procure? Will God be reconciled to that man that doth not love him? Or can that man that loves not him be reconciled unto God? Or doth not Reconciliation

ciliation without Renewals of Love, ſound like a contradiction? Or ſhall Remiſſion and Salvation be vouchſafed to them that never love him? Behold then the greatneſs of this ſin, in its thwarting the wonderful Undertakings of Chriſt for man's Redemption.

III. *Not love Chriſt! What is this but an oppoſing and withſtanding all the Operations of the Spirit?* For do not all tend to this, That you ſhould Love the Lord Jeſus? What do all *Convictions* tend to, in ſhewing thee thy loſt eſtate, the vanity of the world, the emptineſs of the creature, the impoſſibility of Salvation by any other, but that thou mighteſt look after him, and make him the Object of thy Love? What meaneth the *Illumination* of the Spirit, in enlightning of thy mind in the knowledge of Chriſt, to ſee and diſcern the *Fulneſs* and Sufficiency of Chriſt; the *Fitneſs* and Suitableneſs of Chriſt; the *Freeneſs* and the Willingneſs of Chriſt, but that thou ſhouldſt fix thy Love upon him? What do all the *Perſuaſions*, Strivings, and Wooings of the Spirit tend to, but Love to Chriſt? Was ever any more ſolicitous for the love of another, than the Spirit hath been, that Chriſt might have thine? And ſhall all, and thine only Anſwer be, *I cannot love him, I will not love him?* No? Why not? Canſt thou better place thy Love? Canſt thou find in Heaven or Earth, a more ſuitable Object? Yet art thou reſolved to give no other anſwer, but that in *Jer.* 2. 25. *I have loved ſtrangers, and after them will I go.* I have loved the world, and I will love it; I have loved my pleaſures, and I will love them; I have loved my ſin, and ſo I will ſtill. Why ſo re-

ſolved, poor ſinner! Why ſo reſolute? Should not the world be a ſtranger to thee, and thou to the world? Should not ſin be a ſtranger to thee, and thou to ſin? What though? I have loved theſe ſtrangers, and after them my heart and love ſhall go. Indeed! then let all men judge, God and Angels judge what an oppoſer thou art to all the Workings of the Spirit to the contrary.

IV. *Not love Jeſus! What is this but fearful ſinning againſt the moſt gracious Attributes of God?*

1. *Was it not love in God to give his Son to be a Saviour?* And wilt thou ſin againſt this Love, in not loving him that by Love was given for thee? Was it not ſo infinite, ſo great, ſo wonderful, that no mortal man can comprehend it? *John* 3. 16. *God ſo loved the world, that he gave his only begotten Son.*— Is it not ſuch *manifeſt love*, that all the Devils in Hell cannot deny it to be love? 1 *John* 4. 9. *In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the world, that we might live through him.* Was it not *preventing* Love in God to give his Son for thee, before thou gaveſt, or couldſt give thy love to him? 1 *John* 4. 10. *Herein is love, not that we loved God, but that he loved us, and ſent his Son to be a propitiation for our ſins.* And is it not a great ſin againſt ſuch great love, and a manifeſt ſin againſt ſuch manifeſt love, not to love him with a *following* love, that ſo far loved thee with a *preventing* love?

2. *Was it not Infinite Wiſdom in God to find out ſuch a way, that Juſtice might be fully ſatisfied, and free Mercy might be richly manifeſted?* That ſin might be puniſhed to the uttermoſt, and yet the ſinner

ſaved

ſaved to the uttermoſt? Sin puniſhed, and the ſinner pardoned? If all the Angels in Heaven that excel in Wiſdom and Knowledge, had been called to *Councel*, they could never have thought of this way for fallen man's recovery, which is the product of the Infinite Wiſdom of God, and by the Church made known to Angels. *Eph.* 3. 10. *To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wiſdom of God.* What greater folly then can there be, than to ſin againſt ſuch Wiſdom?

3. *Was it not Goodneſs in God to accept of Chriſt's Sufferings for thy Sinnings?* Of Chriſt's Death, inſtead of thy Damnation, if thou wouldſt believe on him and love him? And wilt thou ſlight this Goodneſs, by withholding thy love from him?

4. *Was it not patience in God to wait ſo long for thy Love?* Might he not have damned thee for thy firſt refuſal? And have taken thy firſt denial for thy final anſwer? And have ſcorned thy love, after thou hadſt ſo long given it to the world and ſin, and denied it unto his Son? And when in thy wicked heart thou hadſt once ſaid, *Thou wilt not love him*; God in his righteous judgment might have ſaid, I have thine anſwer; and for this, *Thou ſhalt not love him.* If God had been thus quick and ſhort with thee, who haſt been ſo ſlow to love his Son, what a deplorable condition would thy Soul have been in this day, and to all Eternity? But if God hath waited ſo many years, and doth ſtill wait, if perhaps thou wilt change thy mind, return unto thy wits, and give a wiſer anſwer? Wilt thou ſtill abuſe his Patience, by perſiſting in the denial of thy love to Chriſt? Take heed leſt his Patience towards thee

ſhould

ſhould end, before thy Love to Chriſt begin; for then when thy Puniſhment for not loving of him doth once begin, it ſhall never end. The longeſt Patience turned into Wrath, thou ſhalt find the longeſt and the hotteſt Wrath, and moſt fiery Indignation.

V. *Not love Jeſus! What is this but an utter ſubverting of the whole deſign of the Goſpel, and refuſing life and ſalvation by the Covenant of Grace?* God gave to innocent man a Law and Covenant of Works, but he quickly tranſgreſſed that Law, and thereby by that Covenant Happineſs became impoſſible to man. After that, God gave a Law and Covenant of Grace to fallen man, and eſtabliſhed the ſame in the Blood of his Son; and will you alſo refuſe Life and Happineſs by going on in your ſin of not loving Chriſt? For hereby

1. The Conditions			Neglected.
2. The Threatnings	of the Go-		Slighted.
3. The Commands	ſpel are		Diſobeyed.
4. The Promiſes			Undervalued.

1. *The Conditions of the Goſpel, and Covenant of Grace are neglected.* The great Article, the *Sum and Summary* whereof is, *I will be your God, and ye ſhall be my people*, Heb. 8. 10. I will love you, and you ſhall love me; my heart ſhall be towards you, and your heart ſhall be towards me: I will love none like you, and you ſhall love none like me. How is this done? Can you love him while you do not love him? Hath God and Chriſt your hearts, while the world and ſin have your hearts? 2 *Cor.* 6. 18.

6. 18. *I will be a father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty.* That is, I will pity you as a father, and love you as a father doth his children, and much more; and ye ſhall love me as ſons and daughters love their father, and much more. A ſon, and not love! a daughter, and not love! ſuch ſons and daughters are bitterneſs to their Parents; and ſo are ye to Chriſt.

2. *In not loving Chriſt, the Threatnings of the Goſpel are ſlighted, and ſet at nought by thee.* It is dreadful to lie under the Curſes of the Law; but it is more terrible to fall under the Curſes of the Goſpel. It might make thy heart to ſhake within thee, to have the Curſe and not the Bleſſing of thy *Maker*; but it might make thy heart to ſink within thee, to have the Curſe and not the Bleſſing of the *Redeemer*. What elſe doth he do in the words of the Text? What elſe is it but a Curſe, to be judged, accounted, declared to be unworthy of Chriſt? Unworthy to be pardoned by him, and ſaved by him; that is, *not fit to be ſaved by Chriſt, nor fit to be delivered from hell, or taken up to heaven.* Mat. 10. 37. *He that loveth father or mother more than me, is not worthy of me; and he that loveth ſon or daughter more than me, is not worthy of me.* Or wilt thou bleſs thy ſelf tho thou heareſt this Curſe? Like the man, *Deut.* 29. 19. *And it come to paſs when he heareth the words of this curſe, that he bleſs himſelf in his heart, ſaying, I ſhall have peace, tho I walk in the imagination of my heart, to add drunkenneſs to thirſt.* So thou; Tho I do love the world, and ſin, and ſelf, more than Chriſt, I ſhall have Peace, and Pardon, and Eternal Life.

Shalt

Shalt thou ſo? How wilt thou come by it? From whom wilt thou have it? Will God ſpare ſuch a man? Shall not his Anger ſmoke againſt him? And the Fire of his Indignation burn him up till he be conſumed? Or burn him, tho by burning he ſhall never be conſumed. If it were a man, thou mighteſt ſay, Let him curſe, *Pſal.* 109. 28. But wilt thou ſay of God, of Chriſt, Let him curſe, who cares? Let him curſe, who fears his Curſe? Thou careleſs ſinner! God will make thee care, and if thou doſt not fear, God will make thee feel the weight of his Anger; and when thou ſhalt feel what now thou doſt not fear, thou ſhalt not make ſo light a matter of it.

3. *The great Command of God, by not loving of him, is diſobeyed*; Matth. 22. 37. *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind.* 38. *This is the firſt and great commandment.* The Lord Jeſus is a *great King*, a great Saviour. The Command to love him is a *great Command*, which if thou doſt not do, upon this account thou art a *great Sinner*. If a *great Swearer*, then ye ſay, ſuch a one is a great Sinner, a great *Drunkard*, and therefore a great Sinner; and ſo he is. But tho thou art no Drunkard, no Swearer, yet not a *Lover of Chriſt*, for this, I ſay, thou art a *great Sinner*; for thou liveſt in daily diſobedience to the great Command.

4. *By not loving of Chriſt, the Promiſes of the Goſpel are undervalued*; if thou wouldſt love him, he promiſeth thee a Crown of life, *Jam.* 1. 12. he promiſeth thee all the good that thou doſt want, or canſt deſire;

deſire; the pardon of Sin; the Favour of God; deliverance from Hell, the Happineſs of Heaven. Oh what Inducements of Love are theſe! What Motives! what Incentives! what madneſs to loſe all theſe for the love of the World, for the love of a naſty, filthy Luſt! Wilt thou ſtill ſay, all theſe ſhall never gain my love to Chriſt? nor move me to ſet my heart upon him? Thou ſayſt, *thou ſayſt not ſo*, but I ſay, and God knows thou *doſt ſo*: and is it not as bad to do ſo, and not ſay ſo; as not ſay ſo, and yet do ſo, when thy doing ſo, is as if thou ſaidſt ſo: So! how? why as if thou ſaidſt, *Rather than I will love Chriſt, I will never be pardoned; rather than I will love Chriſt, I will go without the Favour of God, without the Joys of Heaven; I will be damned, and go to Hell, rather than I will love Chriſt*; ſayſt thou ſo? or wilt thou do ſo? is the Love of Chriſt ſo grievous to thee? take thy choice; and when thou art in Hell, and damned there, thou ſhalt never love him.

VI. *Not love Chriſt! what is this but odious Ingratitude for the greateſt Kindneſs to the Children of men?* Suppoſe thou waſt in debt, and unable to pay, therefore muſt be caſt into Priſon; one diſchargeth thy Debt, wouldſt thou not love him? if not, would not all ſay, thou art unthankful? Suppoſe thy ſelf to be in *Turkiſh* Slavery, and one redeem thee, wouldſt thou not love him? Suppoſe thou art condemned to dye, and one procures thy Pardon, wouldſt thou not love him? or bear the brand of an ungrateful Perſon? Thou waſt in *debt* to God, and hadſt nothing to pay; thou waſt in *ſlavery* to

Sin

Sin and Satan; thou waſt at *enmity* with God: *condemned to dye, in danger of Hell, unfit for Heaven: the Juſtice of God did flame againſt thee: the Wrath of God did lie upon thee; Hell and Devils waited for thee.* None could help thee, but Chriſt; ſatisfy for thee, but Chriſt; purchaſe thy Pardon, but Chriſt; ſave thee from Hell, and bring thee to Heaven, but Chriſt: nor *He neither without ſuffering, bleeding, ſweating, dying: without bearing the puniſhment of thy ſins; giving his Soul for thine, his Life for thine;* and after all this, art not thou to a wonder unthankful, if thou wilt not ſo much as love him? wilt not? let the Heavens be aſhoniſhed! and the Earth amazed, and all the Creation of God bluſh, and be aſhamed at the unthankfulneſs of ſinful men! that hear, that for their ſakes Chriſt was ſcourged, buffeted, crowned with Thorns; his Side pierced with a Spear, Nails driven through his Hands and feet, was arraigned, condemned, accuſed, condemned and crucified, and yet will not love a *Chriſt ſcourged* for them; a *Chriſt groaning* under the burden of their Sin; a *Chriſt ſweating* under the heavy load of the Wrath of God, will not love a *weeping, bleeding, crucified Chriſt*, when all this was endured in their room and ſtead.

VII. *Not love Chriſt! is not this damnable contemning and deſpiſing of him?* Is it not a letting him at nought? it is ſpoken of Chriſt, *Pſal.* 22 6. *A reproach of men, and deſpiſed of the people.* And *Iſa.* 53. 3. *He is deſpiſed and rejected of men.—— He was deſpiſed, and we eſteemed him not.* The *Septuagint* tranſlate the word by ἐξουθενέω, which is uſed of Chriſt in

in the New Teſtament, *Luke* 23. 11. And *Herod with his men of war ſet him at nought, and mocked him*——. Act. 4. 11. *This was the ſtone which was ſet at nought by you builders*——. What we greatly love, we highly value: what we love not at all, we value not at all, and that we do deſpiſe. And is it not ſin enough to deſpiſe the *People* of God, but wilt thou alſo deſpiſe the *Son* of God? not enough to deſpiſe the Word and Ways of God, but wilt thou add this to it, to deſpiſe the only begotten Son of God? *Not to love, and to deſpiſe, is all one*; Matth. 6. 24. *No man can ſerve two maſters; for either he will hate the one, and love the other; or he will hold to the one, and deſpiſe the other.* Is this no evil in thine eyes? Is Chriſt that is honoured by the Father, contemned by thee? Is he the joy of Angels, the delight of Saints, and is he thus ſet at nought by thee? Is he the Pearl of great price, and doſt thou look upon him to be *nullius pretii*, of no worth? Is he the chiefeſt of ten thouſands, and doſt thou thus diſdain and vilify him, as if he were the meaneſt of ten thouſands? Canſt thou value thy Riches, and love them, and not Chriſt? Canſt thou value thy Relations, and love them, and not Chriſt? Behold, in compariſon of Riches, Children, Life, thou deſpiſeſt Chriſt, when thou ſhouldſt deſpiſe theſe in compariſon of Chriſt. *He that deſpiſeth the word, ſhall be deſtroyed*, Prov. 13. 13. *He that deſpiſeth his neighbour, ſinneth*; Prov. 14. 21. *He that deſpiſeth his father's inſtruction, is a fool*, Prov. 15. 15. *He that deſpiſeth his mother, the ravens ſhall pick out his eyes*, Prov. 30. 17. What then is he, and what ſhall be done to him that deſpiſeth Chriſt? VIII. *Not*

VIII. *Not a lover of Christ!* what art thou then but an hater of him? there is no *medium* between these two. *Love him thou must, or hate him thou dost.* Matth. 6. 24. *He will hate the one, and love the other.* Matth. 12. 30. *He that is not with me, is against me.* He that doth not so love him, as to have him rule him, doth hate him. *Luke* 19. 14. *But his citizens hated him, and sent a messenger after him, saying, We will not have this man to reign over us.*

Shouldst thou hate thy Lusts, and love the Lord; and dost thou love thy Lusts, and hate the Lord? I intreat thee, tell me, *What hath he done unto thee, that thou shouldst hate him?* as Christ reasoned with them that so hated him, that they stoned him; *John* 10. 32. *Jesus answered them, saying, Many good works have I shewed you from my father, for which of those works do ye stone me?* So let me reason with thee; Many a good Work hath Christ done for thee, for which of these dost thou hate him? Hath he not come from Heaven for thee? was he not wounded, beaten, scourged, and suffered death for thee? for which of all these dost thou hate him? hath he not made Salvation possible for thee? dost thou hate him for that? hath not he purchased a Conditional Pardon for thee, dost thou hate him for that? hath not he intreated thee to consider thy own Soul, and to prevent thine own Damnation; dost thou hate him for that? hath he given thee any other cause? thou

thou haſt many reaſons to love him, but no cauſe to hate him, as Chriſt himſelf aſſerteth. *Joh.* 15. 25. *They hated me without a cauſe, but for that hatred they ſhall not be puniſhed without cauſe.*

IX. *Not love Chriſt! art thou not herein a confederate with the Devil, againſt God and Chriſt?* And joineſt in with the Devil againſt Chriſt? And doſt thou not in this rather obey the *Deſtroyer* than the *Saviour* of thy Soul? Chriſt calls, Give me thy love, but thou doſt not. Satan perſwadeth thee to withhold thy love from Chriſt, and ſo thou doſt. Chriſt ſaith, *Give me thy heart, Prov.* 23. 26. but thou doſt not. Satan ſaith, Let the World have thy heart, and ſo it hath. Canſt thou diſpleaſe Chriſt more than to deny him thy Love? Or canſt thou pleaſe the Devil better? What meaneth this perverſeneſs of thy heart? What mean theſe croſs and crooked dealings, as if Chriſt were thine enemy, and the Devil thy friend? As if thy loving Chriſt would be thy ruine, and liſtning to the Devil were the way to happineſs.

Poor Sinner! Will the Devil ſave thee? Chriſt would. Will he help thee into the favour of God, or up to Heaven? Tell me, what doſt thou in thy Conſcience think, doth Chriſt or the Devil moſt deſire thy real good? Did the Devil ſuffer for thee? Chriſt did. Did the Devil dye for thee? Chriſt hath. Hath the Devil any love unto thee? Chriſt had ſo much as to ſhed his Blood, that if thou wilt hearken to him, thou mighteſt be ſaved by him. Why then, when Chriſt, the World and Satan, are ſtriving for thy heart and love, doſt

thou open to the World and Satan, and ſhut it againſt the Lord Jeſus Chriſt?

X. *Not love Chriſt! Doſt thou not herein bear the Image of the Devil, and look more like a Devil than a man.* Hath the Devil no love to Chriſt? Nor haſt thou. Oh what a thing is this, that *a man on earth ſhould love Chriſt no more than the Devils in Hell?* And is the likeneſs of the Devil thy Glory? Is his Image thy Beauty? And Conformity to Satan thy Dignity? Or canſt thou be ſaved more than the Devil himſelf, if thou loveſt Chriſt no more than he? Oh when the Accuſation at the laſt day ſhall be brought againſt thee, *This man hated Chriſt like a Devil*: Did he ſo? *Away with him now unto the Devils.* And that mans heart was no more towards Chriſt than the Devils. No? Then let that Man and Devils go together, and be Damned together.

XI. *Not love Chriſt! Doſt thou not carry thy ſelf worſe towards Chriſt than the Devils do? And is not thy not loving of Chriſt worſe in thee than it is in Devils?* becauſe the greater love and kindneſs that Chriſt hath ſhewn to thee than ever he did to Devils, and the more he hath done for thee than he hath for them, the worſe is want of love to Chriſt in thee than in them. Did Chriſt dye for Devils as he hath for thee? Did he bear the puniſhment of their Sin, as he hath for thine? Did he ever make Salvation poſſible to them, as he hath to thee? Did he ever offer pardon to them, as he hath to thee? Or did he ever follicit them for their love, as he hath done for thine? Might not Devils ſay, we have not

not that cauſe nor reaſons to love Chriſt as Men have? And might not we ſuppoſe, if the Devils in Hell were ſet in the ſame circumſtances as Men on Earth, that ſome of the Devils might love him, when ſome men will not? However, when we conſider the Texts that ſpeak of *fallen Angels*, and how they are irrecoverably caſt into blackneſs and darkneſs, and of *fallen men* who are *ſaveable*, it is ſufficient foundation for this concluſion, That *want of love to Chriſt is worſe in men than it is in Devils.* Concerning Gods juſt dealing with Sinning Angels, we read, 2 *Pet.* 2. 4. *God ſpared not the Angels that ſinned, but caſt them down to Hell, and delivered them into chains of darkneſs to be reſerved unto judgment.* And Epiſtle of *Jude*, *ver.* 6. *The Angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgment of the great day.* Not a word of a Saviour for them, but of Mankind the Scripture ſpeaks of abundance of love and mercy: *Joh.* 3. 16. *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth on him ſhould not periſh, but have everlaſting life.* Tit. 3. 4. *But after that the kindneſs and love of God our Saviour toward man appeared*; and denieth that concerning Angels, which it doth affirm concerning Man. *Heb.* 2. 16. *For verily he took not upon him the nature of Angels, but he took upon him the ſeed of Abraham.* Hath he done that for you, which he hath not done for Devils, and is not then want of love in you to him, a greater evil, than it is in Devils? Let this ſhame you that ye are not lovers of Chriſt.

XII. *Not love Chriſt! What do ye make of this but the beginning of Hell?* By the ſame reaſon as love to Chriſt is the beginning of Heaven. Love to Chriſt is the *employment* of the Saints in Glory, and to be without love to Chriſt is the *frame* of the Damned in miſery. So much of hatred to Chriſt is in you, ſo much of Hell is in you, before you be in Hell.

XIII. *Want of love to Chriſt! Is not this the Daughter, and the Off-ſpring, of many foul abominations that are reigning in thy heart?* Doth it not ſuppoſe the predominancy of many other ſins? As,

1. Doth it not ſuppoſe *Ignorance* of thy miſery, Sins deformity, and of Chriſts beauty, excellency and neceſſity?

2. Doth it not ſuppoſe *preceding Infidelity*? That thou doſt not believe what God ſaith concerning Chriſt, nor what ſhall be thy portion, and thy everlaſting miſerable condition without Chriſt?

3. Doth it not ſuppoſe a *conceit of thy own Righteouſneſs*, which if thou ſaweſt to be inſufficient, would Chriſt be thus ſlighted and diſregarded by thee?

4. Doth it not ſuppoſe *Self-willedneſs*? Thou wilt love what thou wilt love, and not him thou ſhouldſt love, come on it what will. Is it not plain wilfulneſs when thou canſt give no reaſon why thou wilt not love Chriſt, *But becauſe thou wilt not?*

5. Doth it not ſuppoſe *predominancy of ſinful Self-love?* Carnal Self thou wilt love, and becauſe this

this in dominion is inconſiſtent with the love of Chriſt, thou doſt omit the loving of him.

6. Doth it not ſuppoſe *fearleſneſs of God*, and of his Indignation? If this did awe thee, could Chriſt be thus neglected by thee?

7. Doth it not ſuppoſe *forgetfulneſs of Death and Judgment? Of Heaven and Hell?* Couldſt thou without horror, think of *dying* without love to Chriſt; *When to dye ſo once, would be to dye for ever?* Without trembling couldſt thou think of *Judgment*, when for want of love to Chriſt thou ſhalt certainly be damned, whenever thou appeareſt at his Judgment-bar? Or of *Heaven*, when thou muſt never enter into it? Or of *Hell*, when thou muſt certainly be caſt into it for want of love to Chriſt?

8. Doth it not ſuppoſe great *careleſneſs of thine own Soul?* For canſt thou love thy Soul, and not love Chriſt the Saviour of the Soul? Canſt thou take care of the Salvation of thy Soul, and take no care to love him that is the purchaſer, and the donor of eternal Salvation? Is ſuch a *litter* of ſins in the heart void of the love of Chriſt? And wilt thou after this, make ſo light a matter of it?

XIV. *Want of love to Chriſt! Is it not the Mother of many horrid tranſgreſſions, and the Nurſe, Maintainer, and Fomenter of them?* Love to Chriſt ſhuts the door of the heart againſt the temptations of Satan, the inticements of Sinners, and the allurements of the World; but the want of it ſets it open unto all. Love to Chriſt would be a *Dam* to the ſtream of Sin, but the want of it is the plucking up the *Floodgates* thereof, that Sin might run out of the heart into the life with a ſwift current. Is not

the abſence of love to Chriſt the cauſe of many commiſſions of Evil? Would it not bridle thy Tongue, reſtrain thine Hands, ſhut thy Eyes, ſtop thy Ears, and keep all theſe from being defiled with ſinful actings upon ſinful objects? Is it not the cauſe of the omiſſion of good? Of praying, hearing, meditation, holy diſcourſe? What goeth before, and what followeth after the want of love to Chriſt, as flowing and proceeding from it, maketh it a ſin exceeding ſinful.

XV. *Love not Chriſt! Have not then all the Ordinances of God been ineffectual as to thee?* Have not *Miniſters* preached in vain, and ſpent their labour for nought? And haſt not thou *heard* in vain? And *followed the means of Grace* in vain? when by all the means thou haſt not got this Grace of Love? What though thou haſt obtained *knowledge*, is not that knowledge, without love to Chriſt, vain knowledge? What though thou art able to *diſcourſe* of God and Chriſt, and Heaven, and the workings of the Spirit, without love to Chriſt, is it not (though concerning ſuch great and weighty matters, yet) vain diſcourſe? Have not all the *calls* of Mercy, the *workings* of Conſcience, the *wooings* of Grace, the *pleadings* of Miniſters, the *intreaties* of Love, the *knockings* of Chriſt, the *ſtrivings* of the Spirit, the *waitings* of Patience, been all ſlighted and diſregarded by thee? Are not all thy *Prayers* loſt, and will not all thy *Profeſſion* come to nothing, and thy *hopes* of Heaven periſh, when for want of love to Chriſt thy Soul ſhall never enter into Heaven, but periſh everlaſtingly?

XVI.

XVI. *Want of love to Chriſt! Is it not a mark and brand of a graceleſs Man?* Is not the abſence of love to Chriſt, inconſiſtent with the preſence of any other ſaving Grace? *Pſal.* 31. 23. *O love the Lord, all ye his Saints. No love, no Saint: No Saint, no Grace* in thee. If Loveleſs, altogether Graceleſs; for then,

1. Thou art *faithleſs*, for didſt thou believe on him, thou wouldſt have ſincere love unto him, for where there is Faith, it worketh by love, *Gal.* 5. 6.

2. Thou art *fearleſs* of God. Love and fear of God do ſweetly concur: *Love is afraid to offend.*

3. Thou art *ſorrowleſs*; that is, as to any holy, godly ſorrow: For love to Chriſt would make thee ſorrow for thy ſin, for the abſence of Chriſt, and love would cauſe thee to ſorrow that thou loveſt no more.

4. Thou art alſo *hopeleſs*; for there can be no ſolid ground of hope in him, when there is no love unto him. He that hopes for Heaven by the *merits of Chriſt*, without love to the *perſon of Chriſt*, his hope is a Fabrick without a foundation, the *Fools Paradiſe*: It is hope without a warrant, and in the end, when he miſſeth of the end of his expectation, will be found to be no better than raſh confidence, bold and damnable preſumption. For the greateſt Profeſſor, without love to Chriſt, is a Self-deluding Hypocrite, whoſe hope ſhall be cut off, and prove as *weak*, though ſpun as *fine* as a *Spiders web*, Job 8. 13. *And ſhall be as the giving up of the ghoſt*, Job 11. 20. And is the want of all Grace no evil in thine Eyes, when it brings puniſh-

ment that ſhall be *endleſs*, *eaſeleſs*, and *remedileſs*, upon all that were totally and finally Graceleſs.

XVII. *Not love Chriſt, Gods own Son! How then is God thy Father?* Joh. 8. 42. *Jeſus ſaid unto them, if God were your father, ye would love me*—If ye be his *creatures*, and not love him, it is an aggravation of your ſin, not to have love to him that gave Being to you; but though ye are his Creatures without love, yet ye are not his *Children*; but better never had been his Creatures if not his Children, for though ye ſhould every day, with great confidence, ſay *Our Father*, without love to Chriſt, God will never own you as Children, nor give you Childrens Portions.

XVIII. *Not love Chriſt! How canſt thou then excuſe all the love thou haſt to other things from being ſinful Love?* So that the more thou lovedſt, the more thou ſinneſt, becauſe thy love to others is not ſubordinate to the love of Chriſt, but ſeparate from it. To love other things and perſons in *Subordination* to the love of Chriſt, is not a Sin, but Duty; to love other things and perſons, and not Chriſt, or more than Chriſt, is not a Duty, but a Sin; and thus the love of your Eſtates is ſinful Love. And the love of *Husband*, *Wife*, *Children*, and of your *Selves*, is therefore ſinful Love, becauſe it is above the love of Chriſt, for theſe ſhould be loved *in Chriſt*, *and for Chriſt*, but you love them *without Chriſt*, *and more than Chriſt*, therefore all your love, without love to Chriſt, (though materially good) is ſinful love, *Mat.* 10. 37.

XIX.

XIX. *Not love Chriſt! Art thou not all this while treaſuring up terrible Accuſations in Conſcience againſt the hour of Death, and day of Judgment?* The time will come, and is at hand, when thou, and all thou lovedſt, beſides Chriſt, muſt be ſeparated. Thou haſt loved the World, and thou muſt leave it; thou haſt loved thy Pleaſures, and thou muſt bid adieu unto them; thou haſt loved thy Relations, and thou muſt take thy farewel of them; and *then, oh then,* if conſcience be awakened, if thou doſt not go blindfold, and hoodwink'd, by the Devil, out of this World, wilt, in the bitterneſs of thy Soul, lament thy woful caſe, and ſay, *Oh! What have I done? What is this that I have done, to love what I muſt leave? I loved my Riches and now Death will take me from them. I have ſet my heart more upon my earthly Relations than upon Chriſt, and now Death is come to tear and carry me away from them. I have loved my life more than Chriſt, and now Death will put an end unto my life. And all theſe things that I have loved, now muſt loſe. Oh! Had I loved Chriſt as I have loved them, Chriſt would not have left me; Death could not have ſeparated him from me, but ſhould have removed me nearer unto him. But this I did not; woe is me that this I never did, for now all my love proves vexatious love, to think and find that what I have loved, in one moment I have for ever loſt.*

XX. *Want of love to Chriſt! Doth not this make Damnation unavoidable? and the eſcaping of Hell to be impoſſible?* For when thou dyeſt, whither

ther wouldſt thou have thy Soul to go? To one whom thou never lovedſt? While thou *didſt* live, thou *didſt* not, *wouldſt* not love him, and after Death *canſt* not. Canſt not love him? Is Heaven a place for them that cannot love Chriſt? Heaven is a place of Love; the Imployment of Heaven is to love, and praiſe him whom they do love. Without love to Chriſt, thou wouldſt not find imployment there, and the life of Heaven will be no idle life, where all *ſhall live and love, and love as long as they ſhall live*; therefore ſuch as do not now, and hereafter cannot love, ſhall never enter to live in that place of Love.

Now, *Sirs*, What do ye think? Is the want of love to Chriſt ſo ſmall a ſin as ye have hitherto ſuppoſed it to be, when you have ſpent and paſt the greateſt part of your lives without love to Chriſt, and without ſorrow, for want of that love? What do ye *mean*! To *ceaſe to live, before ye do begin to love*? What ſhift have ye made to live in mirth and joy, when the love of Chriſt hath not liv'd nor reign'd in your hearts? Let *Conſcience* be Judge between God and you, but if Conſcience be dead, and will not give its judgment, let *God himſelf be Judge*; have ye done well to love that which ye ſhould have hated, and hated him whom ye ſhould have loved? Done well! *God knows* it is not well done, and *Devils* themſelves know you have not well done; and ye *your ſelves*, ſooner or later, (God grant before it be too late) ſhall know in this ye have not done well. *Done well!* No, ye have done *fooliſhly*, ye have done *wickedly*; nay, in this ye have done *Deviliſhly* in what ye have done; call to mind the things that have been ſaid,

ponder

ponder them in your hearts, *weigh* them in the ballance of right reaſon, and it will tell you ye have done abominably in what ye have done.

But I ſuſpect this thought is riſing in your hearts, If we had not loved Chriſt, we ſhould yield we had done ſo great an evil as this is aggravated in it ſelf, and by its circumſtances to be: But *God forbid* that we ſhould live without love to Chriſt, we think it is pity that Man ſhould live that doth not love Chriſt. This *ſuppoſed* love, I fear will keep you off from repenting for want of *real* love to Chriſt, and make you ſet light by all theſe aggravations of this Sin, becauſe ye think, and hope ye do love Chriſt; and ſome are ſo ignorant of their ſinful ſtate by Nature, and ſo vainly confident of the goodneſs of their hearts, that they bleſs God *they have loved Chriſt ever ſince they were born*, and will be ready to ſpit in that mans face that ſhall queſtion their love to Chriſt. Come then, ye that are ſo confident that ye love him, come unto the Trial, bring it to the Touchſtone of the Word of God, and try of what Mettal is your Love: What if it ſhould prove but counterfeit inſtead of real? Or ſuppoſe in ſome ſenſe it ſhould be *real*, and not counterfeit, yet ſhould not be *ſincere*, and ſaving love, for the diſcovery whereof, I ſhall next proceed to the third Uſe.

CHAP.

CHAP. IX.

Ten Queſtions by way of Conviction, that many, very many, have no ſincere Love to Chriſt; from whence alſo Characters of ſincere love to him, by the right reſolving of theſe Queſtions, might be gathered, and our Love tried, whether ſincere or counterfeit.

MUST a man that loves not Chriſt ſincerely, be *Anathema* when *Maranatha*? Muſt he love, or be curſed if he do not? Then, as Chriſt did put the Queſtion unto *Peter*, Joh. 21. 15. *Simon Son of Jonas, loveſt thou me?* And 16. the ſecond time, and 17. the third time. *Simon Son of Jonas, loveſt thou me?* So do thou put this Queſtion to thy ſelf, *O my Soul! loveſt thou the Lord Jeſus?* And when thy heart may forwardly return an anſwer, ask it the ſecond time, *O my Soul! art thou not miſtaken? Doſt thou indeed love the Lord Jeſus?* And becauſe the matter is of everlaſting moment, put the Queſtion a third time, and ſo often, till to this Queſtion, *O my Soul! Doſt thou ſincerely love the Lord Jeſus?* Thou haſt ſuch proof out of the Scripture, as will hold trial, when this ſhall be in queſtion at the great day of Judgment. But alas! What great grounds of jealouſie are there, that the love of many is but ſuppoſed love to Chriſt, that *think* they do, that *hope* they do, but *indeed* do not?

For

For whoſe conviction I ſhall deſire them to give in a ſerious anſwer to the following Queſtions, as trials of the ſincerity of their love.

I. *Doſt thou love Chriſt ſincerely, and live in wilful diſobedience to the known commands of Chriſt?* Doſt thou know his will, and willingly every day act contrary to it, and yet pretend to love him? Doſt thou ſlight his *commands*, and love his *perſon?* Doth Chriſt command thee to be the *death of thy ſins*, and thou ſuffer them to live and rule, and yet love him? Doth Chriſt command thee to *pray continually*, and thou doſt neglect it continually, and yet have the face to ſay thou loveſt Chriſt? Doth Chriſt command thee *not to ſwear* profanely at all, nor to take Gods name in vain, and doſt thou do this often in a day, and yet defie that man that calls in queſtion thy love to Chriſt?

But whatever be thy confidence, I do declare to thy face, it is a great and Soul-damning miſtake; for as Love and Obedience are *conjoined in the Scripture*, ſo they are never parted in the *true and ſincere Lover*.

Weigh theſe Scriptures, and thou wilt find thy Love pretended to without obedience, to be ſo light, that it will be driven away by the evidence of the Word, like chaff before the wind. *Exod.* 20. 6. *And ſhewing mercy unto thouſands of them that love me, and keep my commandments.* The ſame words repeated, *Deut.* 5. 10. and *Deut.* 7. 9. *Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thouſand generations.* And 11. 13. And *it ſhall come*

to

to paſs, if ye ſhall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to ſerve him with all your heart, and with all your ſoul—Neh. 1. 5. *I beſeech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and obſerve his commandments.* Joh. 14. 15. *If ye love me, keep my commandments.* 21. *He that hath my commandments, and keepeth them, he it is,* (yes, that is the man) *that loveth me*—23. *Jeſus anſwered and ſaid unto him, if a man love me, he will keep my words*—24. *He that loveth me not, keepeth not my ſayings.*—Do ye ſee how in all theſe Texts Obedience is joined with Love? If Love go before, Obedience follows after, and the latter is a proof of the former.

Then the man amongſt you, that is not openly *profane*, but of a *moral* converſation, and moreover a *Profeſſor*, will ſay as *Saul* did to *Samuel*, *Bleſſed be thou of the Lord. I have performed the commandment of the Lord*, 1 *Sam.* 15. 13. But *Samuel* replied, *ver.* 16. *What meaneth then this bleating of the ſheep in mine ears, and the lowing of the Oxen which I hear?* So ye ſay, we love the Lord; how do ye prove it? Why we have performed the Commandments of the Lord. Have ye ſo? What meaneth then the neglect of Prayer in your Families that I hear of? What meaneth then your Idling away the Lords day, or polluting it by worldly Diſcourſe? What meaneth, I pray you, the *allowed* dead Praying, and dull performances, not ſtriven againſt, nor lamented for? But if you would not deceive your ſelf, mind that, that Obedience which proves ſincerity of love to Chriſt muſt be,

1. *Univerſal*

1. *Univerſal*, and that in regard of the *object*; all the Commandments of God, thoſe that are more hard, as thoſe that be more eaſie; thoſe that croſs and condemn your beſt beloved ſin, as well as thoſe you could more eaſily and readily part with; thoſe commands that reſpect the *inward* as well as the *outward* Man, and do enjoin the *manner* as well as the *matter* of your Duties. *Pſal.* 119. 6. *Then ſhall I not be aſhamed, when I have reſpect to all thy commandments*; and Univerſal, in regard of the *ſubject*, that your obedience be done with the whole heart. *Deut.* 10. 12. And *now, Iſrael, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to ſerve the Lord thy God with all thy heart, and with all thy ſoul.*

2. Obedience that is a proof of *Love muſt be chearful*, for Love obeyeth with delight. It is not a burden to Pray, but a pleaſure; *hard Duties become eaſie to Love*, and the time ſeems not long, nor tedious. As *Jacob*, for the Love of *Rachel*, *Gen.* 29. 20. And *Jacob ſerved ſeven years for Rachel, and they ſeemed unto him but* יָמִים אֲחָדִים *as ones days*, tranſlated as *few days, for the love he had unto her.* Seven years to love ſeem but as one day. One day in an holy Duty to one that wanteth love, ſeemeth as ſeven days, if not as ſeven years, which ſeem to paſs away ſooner, and with more delight, than one day ſpent in Fleſh diſpleaſing Duties, where there is no love to take off the tediouſneſs of it to the Fleſh.

3. Such *Obedience muſt be the choiceſt*: Sincere Lovers of Chriſt will ſerve him with the beſt they have, and in the beſt manner they can. *Love thinks*

nothing

nothing too good for God and Christ, else it is but deceitful and pretended love. *Mal.* 1. 13. *Ye said also behold what a weariness is it, and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame and the sick; thus ye brought an offering: should I accept this of your hands? saith the Lord?* You bring Prayers, but they are *sleepy* Prayers; thus ye Pray. Ye Pray, but with your *minds roving* because of the prevailing habitual love ye have unto the World; THUS ye Pray. Could sincere Love find no better Service? Give no better Duties than such for which a man is a Deceiver, and Accursed? *v.* 14. *But cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen.* That is strange then, that it should be no more dreadful among his people that pretend to love him, that they are not afraid to bring and offer such Duties to him as do so much provoke him, and are so greatly displeasing to him; that give him only words when they have (a Male in their Flock) an heart in their breast to give him.

4. Such *Obedience* as is a proof of Love, must *be persevering to the end*, expressed not by *stepping* into Gods ways, but by *walking* in them. One that loves not Christ might step into a good way, but he that loves doth walk therein. *Deut.* 11. 1. *Therefore thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments alway.* And 19. 9. *If thou shalt keep all these commandments to do them, which I command thee this day, to love the Lord thy God, and to walk*

ever

ever in his ways. —Such then as have made great ſhews of love to Chriſt, and now are *revolted*, and have forſaken his holy Commandments, by this might judge what kind of love it was to Chriſt, that they once made profeſſion of; and more by their partial, irkſom, and refuſe Obedience, might be convinced, that their love to Chriſt is unſound, and only ſuppoſed Love.

II. *Do you love Chriſt, while you maintain the Love of Sin in your Heart?* Can the love of Sin, and the love of Chriſt, dwell together in higheſt degrees? Can the affection of love in that manner be carried out to two contrary objects at the ſame time? And is there any thing in the World more contrary than Chriſt and Sin? Is there more oppoſition between Light and Darkneſs, extreamly Sweet, and extreamly Sowre? Can you love your Health and Poyſon too to be in your Stomach? *Can you love Chriſt, and yet love what he doth hate?* Can you love Chriſt and delight in Sin, which took away the Life of your Lord? Could you carry that Knife continually in your Boſom with delight, that was the Inſtrument of Death unto your deareſt Friend? You might as ſoon look down upon the Earth, and up unto the Heavens at the ſame inſtant, as thus love Sin and Chriſt together. *Pſal.* 97. 10. *Ye that love the Lord, hate evil*; and the hatred to Sin, that proves ſincere Love to Chriſt, muſt be

1. *Univerſal*, to the Darling Sin as well as others, to the Sin that hath been to you as your *Right Hand*, or *Right Eye*. *Hatred is to the kind*; he that hates a Toad: It is not this one, or that in

particular, but all. He that Loves Chriſt ſincerely, hates Sin as a man hates a Toad, not only as to the *degree*, but alſo as to the *extent*, all and every one. *Pſal.* 119. 104 *I hate every falſe way.*

2. *Implacable*: Anger might be pacified, but Hatred planted in the Nature is irreconcileable. *Antipathy* cannot be rooted out, nor turned into Love. A man might be angry at Sin that loves not Chriſt, but be friends again; might turn from it, and afterwards return unto it; but the hatred to Sin implanted in the new Creature is implacably bent againſt Sin, that the words might have ſome place here by way of alluſion, relating the Love and Hatred of *Amnon* to *Tamar*. 2 *Sam.* 13. 15. *Then Amnon hated her exceedingly*, (Hebrew is, with great hatred greatly) *ſo that the hatred wherewith he hated her, was greater than the love wherewith he had loved her; and Amnon ſaid unto her, Ariſe, be gone.* With like deteſtation will the Lover of Chriſt pack away his Sin; *Ariſe, be gone*, with greater hatred than before he loved it.

3. Therefore it is *mortal* and *deſtructive* to Sin that is the object of it. *Eſau* hated *Jacob* becauſe of the Bleſſing wherewith *his* Father bleſſed him; and *Eſau* ſaid in his heart, *The days of mourning for my father are at hand, then will I ſlay my brother Jacob*, *Gen.* 27. 41. So the Lover of Chriſt, that hateth Sin, is reſolved to be the deſtruction of it. Shall not I be the death of that curſed Sin that was the death of my bleſſed Lord? Shall I ſuffer that to live in my heart, which would not ſuffer Chriſt to live in the World? Did Sin ſhed my Saviours Blood, and ſhall not I be avenged on my Sin? Did Sin make my Saviour Groan, and Sweat

in

in a bloody Agony, and ſhall I take delight therein? Was my Sin the Nails that did faſten him to the Croſs? The Spear that did pierce his bleſſed Side? And the Thorns that Crowned his Sacred Head? And ſhall I lodge it in my Boſom? Did Chriſt in love unto my Soul dye for my Sin, and ſhall not I, in love unto my Lord, cauſe Sin to dye in me?

III. *Do you love Chriſt ſincerely, when the things of this World have the predominant degrees of your affections?* As Sin is not to be loved at all by them that love Chriſt, ſo things that are good, muſt not be loved *above Chriſt*, nor are by them that love him. *Mat.* 10. 37. *If any man love father or mother more than me, he is not worthy of me.* Doth that Woman love her Husband with a ſincere Conjugal Love, that though ſhe love him *truly*, yet loveth another *more* than him?

Do you love Riches, Pleaſures, Honours, Relations, Self, Life, more than Chriſt, and yet ſincerely love Chriſt? As he is *better* than all, *greater* than all, more *ſuitable*, more *durable*, more *ſweet*, more *ſatisfying*, than all other good things, ſo he muſt be loved above, and more than all. 1 *Joh.* 2. 15. *Love not the world, neither the things that are in the world; if any man love the world, the love of the father is not in him.* Jam. 4. 4. *Ye Adulterers and Adultereſſes, know ye not that the friendſhip of the world is enmity with God? Whoſoever therefore will be a friend of the world is the enemy of God.*

Though one that is ſincere in his love to Chriſt might not love Chriſt more than ſome other *perſons* love him, yet he loves Chriſt more than he loves

other *perſons or things.* But do you love Chriſt more than you love other things, and yet,

1. *Your thoughts are habitually ſet, and actually run out upon other things more than upon Chriſt?* Can you think on the World with delight, but not on Chriſt? And love to have a *thouſand* thoughts on other things *for one* you have of Chriſt? It is a *pleaſure* to you to think on your Pleaſures, your Profits, your Children, but a *burden* to you to think of Chriſt, and keep your thoughts upon him. Are not the thoughts much upon the object of love; *Pſal.* 139. 17. *When I awake, I am ſtill with thee.* But if you cannot ſleep in the Night, your Head is full of the *thoughts* of the World, becauſe your Heart is full of the *love* of the World. Is it not a ſign the World, and not Chriſt, is loved as your Treaſure? for *where the treaſure is, there the heart will be alſo,* Mat. 6. 20, 21.

2. Do you love Chriſt more than other things, *when your labour is more for other things than for Chriſt?* Did you ever take that pains, that care, to get an Intereſt in Chriſt, as you have done for the Riches of this Life? If you had, might you not have had him, whereas now you are without him? You *Sweat* for the World; you are *Cold* in your Praying for Chriſt; you lay out your ſtrength in working for the World; you are ſloathful in endeavouring after Chriſt; you are lively upon the *Exchange*; quick in your *Counting-Houſe*; with might and main you act in your *Shop*, but dull in your *Cloſet* upon your Knees, if you at any time are there ſo imployed. Is this your love to Chriſt more than to other things? Or,

3. *When*

3. *When your care is more to keep other things than that Chriſt, you conceit you love?* Let Chriſt go to keep your outward Poſſeſſions, and yet ſay you love Chriſt more; who do you think will believe what you ſay? Will not a man that loveth his Child more than his Gold, and all his Goods, if his Houſe were on Fire, loſe all to ſave his Child? So would you for Chriſt, if you loved *him more than all.*

IV. *Do you love Chriſt and never grieve, nor groan, nor repent for the Sin whereby you have diſhonoured him?* Can there be love to any perſon without grieving for the unkindneſs that you have done unto him? Doth a Child love as a Child, that is not grieved becauſe he did offend his Father? If your Heart did *burn* in Love, would not your Eyes *flow* with Tears? If the *fire* of Love were kindled in your Breaſt, would not the *waters* of Sorrow run down your Cheeks, and make thee ſay, *Oh! What have I done, that I ſo long have ſlighted this loving Lord? Oh! What did I mean to ſtop mine Ears againſt his Calls of Love and Mercy? That I let him ſtand without Door, when the World and Satan were admitted in? Did my Lord ſuffer for my Sins, ſhould I then have ſinned thus againſt my ſuffering Lord? Was he Nailed to the Tree for my ſake, and muſt I yet wound him more? Oh! That I could not behold my bleeding Lord without a weeping Eye! I am grieved, dear Saviour, I am grieved, to remember how I ſlighted thee, and trampled thy Royal Commands under my feet. O Lord, I bluſh and am aſhamed, that I did ſpurn againſt ſuch*

tender Bowels, that I did undervalue such invaluable Love! and did prefer the Dung of this World before such an incomparable Saviour!

But you can daily sin, and your Soul not sigh, nor sob, nor grieve, nor groan. You can sin and rejoyce at the thoughts of it. *Jer.* 11. 15. *When thou dost evil, then thou rejoycest.* Thou canst sin and make a sport at it, like a fool. *Prov.* 14. 9. *Fools make a mock at sin.* Oh *thou Loveless Sinner!* Did Christ bleed for Sin, and dost thou laugh at it? Was Christ serious, and his Soul sorrowful even to the Death for sin, and dost thou make a sport of it? Hast thou a Sea of Sin, and not a drop of Sorrow for it? Surely thou art the man that hast not one Dram of sincere love to Jesus Christ.

V. *Dost thou love Christ, and live without communion with him?* And when he is absent from thy Soul, art never troubled at it? Doth not Love desire sweet converse, and familiar entercourse, with the person that is the object of thy Love? Can Lovers be long asunder, and not desire a meeting? Canst thou account the presence of the beloved object a burden to thee? Or is not his absence really so? Dost thou think that he doth love thee, that is weary of thy company, or never desirous of it? Or shuns the place where thou dost wont to be? If indeed thou lovest Christ, thou couldst be content to be without any thing than without him: Thou couldst better be without thy *health* than without Christ, without thy deerest *friend* next to Christ, than without Christ; that is to thee the deerest of all, if thou dost love him. Without thy *Meat* and *Drink*, even thy necessary Food,

Food, than without Chriſt. How is it then that thou canſt take up contentedly without Praying, and without Hearing, or with theſe without Chriſt in them? Is it not for want of Love? Lovers have their fainting Fits, ready to faint and dye away when the object cannot be enjoyed. *Cant.* 2. 5. *Stay me with flagons, comfort me with apples, for I am ſick of love.* Cant. 3. 1. *By night on my bed I ſought him whom my Soul loveth; I ſought him but I found him not.* 2. *I will riſe now, and go about the City in the ſtreets, and in the broad ways I will ſeek him whom my ſoul loveth; I ſought him but I found him not.* 3. *The watchmen that go about the city found me: To whom I ſaid, Saw ye him whom my ſoul loveth?* 4. *It was but a little that I paſſed from them, but I found him whom my ſoul loveth: I held him, and would not let him go*——The Soul in love with Chriſt is reſtleſs in his abſence, and never leaves ſeeking till it find him, and having found him, holds him faſt by Faith and Love, and will not let him go. The Soul that loves doth *long*, doth *thirſt*, doth *breathe* and *pant*, after the beloved object; for what is *deſire* but *love in motion*, as *love* is *deſire at reſt*? And though a gracious heart finds complacency and reſt in love to Chriſt, yet if Chriſt be not enjoyed, Love cannot reſt, but moveth, in deſiring of him, like *David*, *Pſal.* 42. 1. *As the hart panteth after the water brooks, ſo panteth my ſoul after God.* 2. *My ſoul thirſteth for God, for the living God; when ſhall I come and appear before God?* And is early and earneſt in ſeeking after him, and every *full* condition to him is *empty*, and every *fruitful* ſtate to him is *barren*, and he feeth

weakneſs and diſgrace in all worldly Strength and Honour, till he is filled and made fruitful by the enjoyment of Chriſt, and doth ſee his Power and his Glory in his Ordinances. *Pſal.* 63. 1. *O God, thou art my God, early will I ſeek thee: my ſoul thirſteth for thee, my fleſh longeth for thee, in a dry and thirſty land, where no water is.* 2. *To ſee thy power and thy glory, ſo as I have ſeen thee in the ſanctuary.*

VI. *Do you love Chriſt, and yet hate what he doth love?* Doth not true love make you love ſuch as are beloved by him whom you do love? Do you love Chriſt and hate his *Word*? Did not *David* that loved God, eſteem his Word, for the *ſweetneſs* of it, more than *Honey*? *Pſal.* 119. 103. And for the worth of it, more than Gold? *Pſal.* 119. 72. Do you love Chriſt the Lord, and take no delight in the *Lords-day*, that is ſet apart for the commemoration of the wonderful work of mans *Redemption*, and filling us with joy at the remembrance of his *Reſurrection*? Can you idle away this day? Can you ſpend it in Pleaſures, and profane it with your vain Diſcourſe and worldly Talk, when you ſhould be delighting your ſelf with the thoughts and ſpeech of the great things that Chriſt did ſuffer, and by ſuffering procure for his People? Do not they that love and honour an earthly King, delight themſelves, and ſhew their joy, on his day of Coronation? I cannot be induced to believe *that any man loveth Chriſt, that takes no care, and makes no conſcience of the holy obſervation of the Lords-day.*

Do

Do you love the Lord Jeſus, and yet hate his *people*? Cannot you endure a real, holy, humble, ſin-fearing Chriſtian, and yet impudently ſay, You are a Lover of Chriſt? Can you revile them, and magnifie Chriſt? Do you love him, and hate ſuch as are like him? Doth a Woman love her Husband, that with indignation tears his Picture? In this God himſelf doth declare thee to be a Liar, when thou doeſt this, and ſaith thou art a Chriſt-lover. 1 *Joh.* 4. 20. *If any man ſay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath ſeen, how can he love God, whom he hath not ſeen?* 21. *And this commandment have we from him, that he who loveth God, love his brother alſo.* 1 Joh. 5. 1.—*And every one that loveth him that begat, loveth him alſo that is begotten of him.* Did not Chriſt ſhew his love unto his people, by laying down his life for them? And do you ſhew your love to Chriſt, in taking their lives away from them that love him, becauſe out of love unto him they *will not, dare not* ſin againſt him as you do, and dare; when true love to Chriſt and them, in due circumſtances, will cauſe a man, that is a ſincere Lover, to lay down his life for them? 1 *Joh.* 3. 16. *Hereby perceive we the love of God, becauſe he laid down his life for us: and we ought to lay down our lives for the brethren.* Did you love God and Chriſt, you would have a free heart, and open hand, to receive his people in their Need and Neceſſities. And do you love God and Chriſt, when you can find both heart and hand to ſpoil them of their Goods, and thereby bring them into Poverty and Want? Is it a certain ſign of want of love to Chriſt, when you do not

according

according to your power ſupply their wants? And is it not then a certain ſign of hatred unto Chriſt, when you take away their Supplies, and bring them, drive them into want? 1 *Joh.* 3. 17. *But whoſo hath this worlds goods, and ſeeth his brother hath need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him? How indeed? Who can tell or conceive how it ſhould?*

VII. *Do you love Chriſt, when you had rather ſin againſt him than ſuffer for him?* Is that your Love, when you had rather forſake him, than in danger follow him? When yon had rather deny him, than dye for him? And though you do as *Peter* did, you do not repent, and weep bitterly as *Peter* did. Did not Love move Chriſt to ſuffer and dye for us? Was not Love the chain that did faſten him to the Croſs? And if you loved Chriſt, would the Waters of Affliction and Perſecution quench your Love? *You love him, but cannot ſuffer for him.* Worthy Love! but ſuch as with which Chriſt doth not count you worthy of him, or to have any ſaving benefit by him, *Mat.* 10. 37, 38. The Martyrs loved Chriſt, when they did go to Priſons for him, and went to the Stake, and were burned into Aſhes for him. You would think it a hard ſaying, to aſſert, *None but Martyrs love Chriſt.* But with a diſtinction, I think it is a true ſaying, A Martyr is either *actually* ſo, or *intentionally.* It is the purpoſe and reſolution of the Heart, to dye for Chriſts ſake, if called to it; he is one that doth dye for Chriſt, or is ready, willing, and by the help of Grace is reſolved to loſe his Life, than

than leave Chriſt. And then it is ſafe to ſay, That he that loves his Life more than Chriſt, and will part with Chriſt, rather than his Life, hath no ſincere love to Chriſt; for Chriſt doth ſay it, *Mat.* 10. 37, 38. And this was the reſolution, and diſpoſition of *Paul*'s heart, before he was actually put to death. *Act.* 21. 13. *Paul ſaid, What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but alſo to die at Jeruſalem for the name of the Lord Jeſus.*

VIII. *Do you love Chriſt, that never were convinced of your need of Chriſt? Of your undone and loſt eſtate? Of your deplorable condition without Chriſt?* Are you ignorant of your *Malady*, and can you then value the *Remedy*? Doth not the Soul, firſt feeling its wounds by Sin, enquire what to do to be ſaved? And then upon the ſight of the *power* of Chriſt, that he is able to ſave, and of the *freeneſs* of Chriſt, that he is willing to help, the Soul is drawn to love him, and to ſet his heart upon him. *Bleſſed Lord! wilt thou help me out of my miſery? When none can deliver, wilt thou? I am undone! Wilt thou ſuccour me? I am loſt! Wilt thou ſave me?* Why, poor Sinner, ſaith Chriſt, *I do pity thee: my bowels yearn over thee: I will keep thee: I will ſave thee both from Sin and Hell.* Wilt thou ſo, dear Lord? *Thou ſhalt have my heart; my love ſhall be to thee.*

IX. *Do you love Chriſt, and yet will not ſubmit unto him in all his Offices?* When you ſay you love Chriſt, whom do you mean? Or in what reſpect do you conſider him? As a *Prieſt* only, that died

died for your Sins? As a *Jesus*, to deliver you from Hell, to free you from the torments that your very Nature is againſt? Did you ever know a *Drunkard*, a *Swearer*, or the vileſt debauchedſt Wretch, that hath heard of Hell and Chriſt, but was willing and deſirous, on his own terms, but not on Chriſts, to be ſaved from the torments? And upon that account will you ſay, That this man continuing in his open Sins doth love Chriſt? But Chriſt in this one reſpect conſidered only, is not *that Chriſt* that is Preached, and offered to you in the Goſpel, but alſo Chriſt as *Prophet and King*. Is this then your love to him, to divide him? Is this your love, to dethrone him from his Kingly Office? No, it is plain hatred to him. *Luk.* 19. 14. *But his citizens hated him, and ſent a meſſage after him, ſaying, We will not have this man to reign over us. But thoſe mine enemies which would not that I ſhould reign over them, bring them hither, and ſlay them before me.*

X. *Do you love Chriſt, and never care if he never come again?* Nay, you could be glad you might never leave this World, if you might have your pleaſures and enjoyments in it; but that Chriſt ſhould come to you by Death, or at Judgment, you have no deſire, but ſorrow at the thoughts thereof. Doth that Woman love her Husband that is gone a Journey, and the tidings of his coming back is ſorrowful News unto her? The loving of the coming of Chriſt, is a character of ſuch as ſhall be crowned when he comes. 2 *Tim.* 4. 8. *Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous judge ſhall give me at that day: and not to me only, but unto*

unto all them alſo that love his appearing. And the *Spouſe* that was inflamed with Love, concludeth that Song of Love with this Requeſt, *Cant.* 8. 14. *Make haſte, my beloved, and be thou like to a Roe, or to a young Hart upon the mountains of ſpices.* And when in the laſt words (ſave one verſe) of all the Book of God, Chriſt promiſeth his laſt and ſpeedy coming; the Church that loveth Chriſt, catcheth the promiſe out of his mouth, and turns it into a Prayer. *Rev.* 22. 20. *He which teſtifieth theſe things, ſaith, Surely I come quickly, Amen. Even ſo, come Lord Jeſus.* But your heart ſaith rather, Oh not ſo, Lord Jeſus; great love in the mean time in your heart. Yet one that truly loveth Chriſt might be ſometimes filled with fear at the thoughts of Chriſts coming, not becauſe he doth not love and deſire it, but becauſe he thinks he is not prepared for his coming, leſt Chriſt ſhould find him unfitted and unready at his coming, to enter with him into his glory; but while he doth defer his coming, the *loving Soul* is haſting in his preparations for it: As a Woman that is told her Suiter is coming, is greatly troubled, not becauſe he is coming, but becauſe ſhe fears he might come before ſhe be adorned as ſhe doth deſire.

What ſay ye now, *Sirs?* Do ye love Chriſt, or do ye not? Upon the laying theſe things to your heart, by examination of your heart by them, can ye upon mature *deliberation*, ſay that ye find the love of Chriſt is there? Then I ſhall ſhew in the cloſe of this ſubject, what cauſe of joy in God ye have, what comfort for the preſent, and what ground of expectation of better, greater things for the future, and for ever this love to Chriſt might be unto you.

But

But is this the caſe of all you in *this* Congregation? I would to God it were! Is love to Chriſt in every heart among you? I wiſh it were, but I fear it is not. I hope ſome of you do love Chriſt, but can I hope ſo of you all? If I would never ſo fain I cannot, while ſome are *ignorant*, and ſome are *prophane*, and *too many* are excluded by the former characters of Love, from having, for the preſent, the Grace of Love. Oh *that I my ſelf had more love to Chriſt*, that I might grieve more, that bleſſed Jeſus is not loved by more among you! Oh that for *Jeſus ſake I had more love to your Souls*, that I could weep abundantly over you, that neither for Jeſus ſake, nor your own, have hitherto loved the Lord Jeſus! What then? *Have ye not? Good God pardon it. Will ye not? Good God forbid it!* What ſhall I do? Take it for granted that many of you do not love the Lord Jeſus? Yea, I have proved that ye do not. And oh! how bitter are theſe thoughts to me, that ſo many of you *do not love* the ſweeteſt Jeſus! Shall I take it for granted *that ye will not?* This were enough, if *my heart were not a ſtone*, to break it to pieces. Shall I let you alone without this Love? I *dare not*. Shall I try to gain your Love, not to me, but to my Lord? I am afraid ye will *deny me*. Deny me! In this that is of everlaſting concernment to your Souls, ſhall I take a denial and be gone? At your firſt denial I will not be gone, I know ye muſt have love unto him, or be curſed by him; how then can I acquieſce in a denial from you?

I know

I know the Sinner doth not know what he ſaith, when he doth deny to give Chriſt his love, and therefore in hopes he might come to a better underſtanding of himſelf, and what makes for his own eternal good, I will proceed to the fourth Uſe, by which I hope God will change ſome of your hearts and minds, and win the love of ſome of you for Chriſt, that all you that yet do not love him, will not give this as your *final anſwer*, *That ye will not love him.*

CHAP. X.

Where the fourth Uſe is an attempt of gaining Sinners conſent to love Chriſt; a ſerious wiſh for good ſucceſs.

OH then be perſwaded as ye love your Souls, as ye would eſcape the Damnation of Hell, as ye would obtain the Happineſs of Heaven, as ye would avoid the puniſhment of Devils, as ye would dye in a good condition, and after Death give a good account of the Wooings of Grace this day, and not be *Anathema* when *Maranatha*; be perſwaded to ſet *your hearts and love upon Jeſus Chriſt*, for he muſt be loved by you, or ye muſt be curſed by him. *Abraham*, *Gen.* 24. ſent his Servant, bound with an Oath, to ſeek a Wife for his Son *Iſaac*, with this proviſo, If the Woman would not be willing, he ſhould be clear from his Oath,

ver. 1.

ver. 1. *to* 10*th.* The Servant prepares to go on this Meſſage, and Prays, *O Lord God of my maſter Abraham, I pray thee ſend me good ſpeed this day, and ſhew kindneſs to my maſter Abraham,* ver. 10. 11, 12. He meets with *Rebekah* by the Well of Water, enquireth whoſe Daughter ſhe was, and whether there were room in her Fathers Houſe for him to Lodge in; he is invited by her Brother *Laban*, ſaying, *Come in thou bleſſed of the Lord, wherefore ſtandeſt thou without? for I have prepared the houſe, and room for the camels,* to *ver.* 32. There was Meat ſet before him to eat, but he ſaid, *I will not eat till I have told my errand.* And he was deſired to ſpeak on, and he ſaid, *I am Abrahams ſervant, and the Lord hath bleſſed my maſter greatly, and he is become great—and he hath a Son, and he hath given him all that he hath, and my maſter made me ſwear, ſaying, Thou ſhalt go unto my fathers houſe, and to my kindred, and take a wife unto my ſon; and now if ye will deal kindly and truly with my maſter, tell me, and if not, tell me, that I may turn to the right hand, or to the left.* Then *Laban* and *Bethuel* anſwered and ſaid, *The thing proceedeth from the Lord; we cannot ſpeak unto thee bad or good: behold Rebekah is before thee, take her, and go, and let her be thy maſters ſons wife, as the Lord hath ſpoken. And the ſervant brought forth Jewels of ſilver, and Jewels of gold, and raiment, and gave them to Rebekah, and they ſaid to Rebekah, Wilt thou go with this man? and ſhe ſaid, I will go.*

O that I might have ſuch ſucceſs with Souls this Day! for the *Lord my Maſter*, hath ſent me bound with the obligation of a Woe, to ſeek the love and

and conſent of loſt Souls, to become the Spouſe of *his Son Jeſus*, with this relief, That if Sinners be not willing, nor will accept the motion, I ſhall be releaſed from the Woe. I have made preparation, (though leſs and weaker than ſuch a weighty matter doth require) and have Prayed *that the Lord God would ſend me good ſpeed this day.* And now I am ſtanding by the Well of the Water of Life, and ſome of the City are come to draw Water out of the Well of Salvation; and upon enquiry made, I find they are the Children of the Kindred of Jeſus, who foraſmuch as *the Children were partakers of fleſh and blood, himſelf alſo took part of the ſame*, to whom my meſſage is ſo important, that I can willingly forbear to eat till I have told my errand; and therefore in your Audience deſire to ſpeak on, ſaying, *I am the Lords Servant, who is not made great, or bleſſed by any other, for he is great and bleſſed above all, and over all for ever: the earth, and all that therein is, is his; the Sea, and all therein is his; the Heavens, and all therein, is alſo his: And he hath a Son, one only Son Jeſus, and he hath given him all that he hath, even all power in Heaven, and in Earth, and hath ſet him at his own right hand, far above all Principalities and Powers, and Might, and Dominion, and every Name that is named, not only in this World, but that which is to come, and hath put all things under his feet, and gave him to be Head over all things; the Judge of all the World. And this great Lord hath ſent me to ask and beg your Hearts and Love, in order to an indiſſoluble Marriage to his own only Son; and now if ye will deal truly with my Maſter, tell me, if not, tell me.*

Oh now who ſaith the thing is of the Lord, and proceedeth from his grace and mercy, we cannot gainſay, we will not refuſe this Meſſage. And when you are asked who will have this Jeſus? Who will love this Jeſus? methinks one ſhould ſay, I will; another ſhould ſay, and I will. One and Another! What! no more? Methinks every one ſhould ſay I will; that there ſhould not be another, that ſhould ſay, but I will not. Let who will, but I will not. No? Why? Becauſe no better a Servant is ſent to gain thy conſent? Or doth manage this great affair with no more zeal and skill? Do thou pray for the pardon of my weakneſs and folly, and I will pray that thou mightſt have more wiſdom to diſcern when a good propoſal is made unto thee; but whether thou regardeſt me, or not regardeſt me, I regard not, ſo thou wouldſt but have regard to Jeſus Chriſt, and to thine own immortal Soul. If thou doſt deſpiſe me, do not deſpiſe my Maſter, nor his Son, for though I am not ſo good as Abrahams *Servant, yet my Lord and Maſter is better, infinitely better, and greater, than* Abraham, *to whom he was Servant*; and *my Maſters Son, Jeſus, is better, incomparably better, than* Iſaac, Abrahams *Son*, and would certainly *prove a richer match to thy Soul, than* Iſaac *was to* Rebekah.

Conſider therefore again, before thou doſt again deny him thy love, for haſt thou not denied him thy heart long enough already, but wilt thou do ſo ſtill? Hath not thy love run waſte upon the Creature to this day? And ſhall it do ſo ſtill?

Art thou not weary yet in loving of the World? Art thou not yet tired in ſetting thy heart upon Vanity? Hath it anſwered thine expectation? Haſt thou

thou found that ſweetneſs in the Creature which thou lookedſt for, when thou didſt firſt ſet thy heart and love upon it?

Thou haſt tried what is the love of the *Creature*, oh now try what is the love of *Chriſt*, and if thou doſt not find it better, if thou doſt not find it ſweeter, than all thy former love, (provided thou loveſt him ſincerely) return to it again.

Behold, whoſe cauſe do I plead this day? Chriſts or mine own? For whom do I ask your Love? for my ſelf, or for Chriſt? Slight me as you will, but do not ſlight Chriſt: Vilifie me, but do not undervalue Chriſt: Count me unworthy of your love or look, but do not ſo by the bleſſed Son of the moſt glorious God: Say, I am not fit to be regarded; I bleſs God, I have learnt to bear it; but I beſeech you, ſay not ſo of Chriſt. Revile and hate me if you will, if you will but love that Jeſus, that out of Love did dye for you: If you would but love him, that then would certainly ſave you, and bring you to eternal Glory and Happineſs for ever.

If you love the World never ſo much, can the World do ſo much for you? If you love your Honours, your Pleaſures, your Relations, never ſo much, can they bleſs you as Chriſt will bleſs you? Nay, the more you love them, the more miſerable the love of them will make you. Should I call you to love the World, you would do it; or your Pleaſures, Self, or Sin, you would do it. Nay, when I (or any more skilful than I am) have called to you, to wean your Love from theſe, yet ſtill in love you cleave unto them.

What! Is Chriſt the only unlovely object in your Eyes? Can you find Love for any thing but Chriſt?

What is it in Christ that doth displease you? What do you see in him that is offensive to you? Either love him, or give a reason why you will not.

Do you blame me for my Importunity? I thought since I began this Use, you did refuse, because I was not urgent enough with you. You will not love, except you be entreated; if that were it, that you love to be entreated to Love, and would love Christ, after much intreating, I would study Night and Day to think how I might entreat you, and what Arguments to use, to prevail, and obtain your love for Christ.

But why should you look for such long entreaties? Do you know who it is that doth entreat you? Is it I, or God himself by me? I pray you view one Text, and then let him that doth entreat you, wait no longer for your answer, and for shame put him not to entreat you longer. What place is that? It is 2 *Cor.* 5. 20. *Now then we are Embassadors for Christ, as though God did beseech you by us: we pray you in Christs stead, be ye reconciled to God.* What say you now? I from God, and God by me beseech you. A Minister of God stands among you in Christs stead, to beg, entreat, beseech that from you, which if Christ stood in this place this day, he would Preach unto you, and desire, and command from you, that ye would be reconciled unto God; after the enmity to him, you would love him. God Christ, by his Servant, doth beseech, entreat, pray you to love him.

Oh the astonishing condescention of the holy God! That he will intreat! Oh the amazing stupidity and folly of the sinful Sinner, that he will not be entreated! Surely the infinite distance that there

there is betwixt God and Man, might fill us with wonder that God ſhould become a Suiter to man for his love, when there is not ſo much diſtance between Man and Nothing, as there is between God and Man; and yet he is pleaſed to ſtoop ſo low, to urge us to conſent to him, that we might be advanced as high as Heaven, who elſe muſt be plunged into the depths of Hell.

Oh what is this? that the Creator ſhould ſeek to be loved by the Creature! The Lord to be loved by the Servant! The King of Saints to the Subjects of Sin, that he might have our Heart and Love! Whereas if we did conſider, that our ſtricteſt Service to him, would be our largeſt Liberty, our having of him our only Happineſs, our miſſing of him our greateſt Miſery, we ſhould know it were our Intereſt to proſtrate our ſelves at his Feet, to lye at his Door, with *Prayers and Tears, with Cries and Calls, with Grief and Groans*; to make it our daily Suit to him, that he would love us, and give us an Heart to love him.

Man was firſt in departing from God, and in removing of that love that at firſt there was betwixt God and Man: yet God is firſt in ſeeking the renewing of Love, elſe Man would always hate, and never love him. And that God ſhould ſeek to Man for his Love, and be denied, might be aſtoniſhment to the Angels in Heaven, and make matter of joy (if they be capable of any joy) to the Devils in Hell, that Men that may love Chriſt, and will not, might be as miſerable as themſelves, to whom he is not propounded as an object of Faith, Love, or Hope.

But whether you will love, or not love him, God hath commanded me, and others of his Miniſters, to lye hard at you for your Love; he hath given us a Commiſſion to make a motion of love betwixt Chriſt and you, in order to your matching with him, *Mat.* 22. 2, 3, 4, *&c.* and hath committed to us the Word of Reconciliation, and made it our Work to Wooe you for your love unto his Son, and to try to gain your conſent, 2 *Cor.* 5. 18, 19, 20. And if you will love him, to eſpouſe you to him, 2 *Cor.* 11. 2. This is my Meſſage, and for this end am I come this day, If *I do not ask you, I hazard my Soul; if you deny, you loſe yours.* God therefore grant, that I might ſo ask, that you may not deny, that both your Souls and mine might Love, and ſo be Saved. For the gaining of your Love for Chriſt, I ſhall uſe theſe Arguments, propounded by way of Queſtion, and when you have given a right Anſwer to them, I hope Chriſt will have a good Anſwer from you.

CHAP.

CHAP. XI.

Twenty Motives, or Pleas, that Chriſt might have the Love of your Hearts.

I. *CAN you find a more excellent object for your Love than Chriſt?* If you ſearch through the whole Creation of God, is there any like to Chriſt? Whatſoever you think, who dare ſay there is? Are Riches, Honours, Pleaſures, Relations, which you have loved, comparable to Chriſt, whom you ought to love? If Good be only the object of Love, is not the beſt Good the beſt object? Can you love the leſſer Good, and not the greater? Yea, the greateſt of all? Is not all the Goodneſs in the Creature but as a drop to the Sea, as a Candle to the Sun, as a Sand to a Mountain, if compared to the Goodneſs there is in Chriſt? If *David* were worth ten thouſand of others, 2 *Sam.* 18. 3. is not *Chriſt*, Davids *Lord*, better than all the World? Read *Cant.* 2. 3, & 5, 16. *Prov.* 3. 14, 15. *Phil.* 3. 8. Doſt thou waver in thy thoughts, or heſitate about this? Tell me,

Firſt, *Is not Chriſt a Good moſt ſuitable for thee?* Is Liberty ſo ſuitable to a Captive Man, or Bread to an Hungry Man, or Health to a Sick Man, or Eaſe to a Pained Man, as Chriſt is to a Sinful Man? For,

1. Art thou not *loſt*, *undone*, *in danger to be Damned?* Chriſt will be thy Saviour, thy Keeper, and Recoverer. *Luk.* 19. 10. *The ſon of man came to ſeek and to ſave that which was loſt.* Heb. 7. 25. *Wherefore he is able to ſave to the uttermoſt all that come unto God by him, ſeeing he ever lives to make interceſſion for them.* Iſa. 63. 1.— *Mighty to ſave.*

2. Art not thou *ignorant*, *dark and blind*, knoweſt not the way to Heaven and eternal Happineſs, and mightſt weary thy ſelf to find the Gate of Life, and yet miſs of it when thou haſt done all? He will be thy Teacher and thy Guide, and direct thee Infallibly to it. He will Anoint thine Eyes, and cauſe thee to ſee ſuch things as never yet thou ſaweſt, *ver.* 3. 18. If he Anoint thine Eyes with his Eye-ſalve, though thou wait born blind, thou ſhalt have thy ſight.

3. Art thou not *Sick*, *and full of Spiritual Diſeaſes*? Abounding with Soul Diſtempers? Even ſick to Death? Nigh unto eternal Death? He will be thy *Phyſician*, who is ſo able and ſo skilful, that never any yet, that he undertook to Cure, Died under his Hands; for rather than thou ſhouldſt dye of thy Diſeaſe, he will make thee a Potion of his own Blood, which if thou Drinkeſt, thou ſhalt certainly recover. Therefore he came to be a Soul-Phyſician, and gave this as a reaſon why he did converſe with *Publicans* and *Sinners*, That he might cure them, *Mat.* 9. 12.

4. Art thou *not indebted*? Oweſt thou not Millions to God? Haſt thou a Mite to pay? If God demand ſatisfaction from thee, will it not prove thy Damnation? If Juſtice purſue thee, Death Arreſt thee,

thee, will not Devils ſeize thy Soul, and hale it to the Priſon of Hell, from whence thou ſhalt not be delivered, till thou haſt paid the uttermoſt farthing, which will never be? This Chriſt, if thou wilt but love him, will be thy *Bail*, become thy *Surety*, and make payment of thy Debt, and give thee a Diſcharge.

5. Art thou not *polluted and unclean*? Hath not the Leproſie of Sin overſpread thy *Underſtanding*, *Will*, *Conſcience*, *Memory*, and all thine *Affections*? So that thou art defiled all over, lieſt wallowing in thy Blood, art caſt out to the loathing of thy perſon; and canſt thou, in this filthy caſe, enter into the holy Kingdom of God? If thou wilt give him thy Love, he will take away thy filthy Rags, and give thee change of Raiment, *Zac.* 3. 1, 2, 3. If thou wilt come to him with Faith and Love, and ſay, *Lord, if thou wilt, thou canſt make me clean*, he in Love to thee will ſay, *I will, be thou clean*, *Mat.* 8. 2, 3. He will make for thee a Bath of his own Blood, and his Blood ſhall cleanſe thee from all thy Sins, 1 *Joh.* 1. 7. Yea, *though* they *be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wooll*, Iſa. 1. 18.

6. Art thou *not a Captive to Satan and to Sin*? Drudging Elbow deep in the loathſome Service of Sin? Is not thy Bondage more hard than that of the *Iſraelites* in *Egypt*? And is not Satan and Sin as Cruel and Tyrannical as *Pharaoh* and his Taſk-maſters? Doſt thou love thy Chains? Art thou at eaſe in thy Fetters? Wouldſt thou be releaſed? Chriſt will be thy Redeemer, by *Price* and *by Power*, and make thee free; and then thou ſhalt be free indeed.

7. Art

7. Art thou not *an Enemy to God?* Born ſo, and Lived ſo? Take heed thou doſt not dye ſo, for then there ſhall be no Peace, no making up the breach betwixt God and thy Soul. But now Chriſt is the bleſſed Peace-maker, and by the Blood of his Croſs he will reconcile thee unto God, *Col.* 1. 20, 21. God will never be reconciled to thee, but in, and through Chriſt, 2 *Cor.* 5. 18, 19.

8. Art thou not *ſpiritually Dead?* Haſt thou not loſt the holy Image of God, which was thy Beauty? Though thou art Dead, he can quicken thee, and give thee the Life of Grace and Glory, 1 *Joh.* 5. 12.

Now if this be thy condition, and Chriſt can, and is ready, able, and willing, to help thee in every reſpect, how ſuitable is Chriſt to thee? And ſuitableneſs being a ground of Love, and a motive thereunto, what an Argument is here to win thy Love? Oh ſay then, I am *Loſt*, but Chriſt will ſave me; I am *Ignorant*, but Chriſt will teach me; I am *Sick*, and he will recover me; I am *Indebted*, and he will be a ſurety for me; I am *Polluted*, and he will cleanſe me; I am a *Captive*, and he will redeem me; I am an *Enemy* to God, and he will reconcile me; I am *Dead*, and he will quicken me. Oh, I never found one ſo ſuitable for me; now, even now, he ſhall be loved by me. Oh this is the moſt excellent *Object* for my Love, and I will no longer hold it from him.

Secondly, Is not Chriſt the moſt *ſatisfying* Good? Thou art Indigent, he will ſupply thee; thou art empty, he will fill thee; thou art poor, he will enrich thee. Oh for Love, for ſuch a Saviour!

Thirdly,

Thirdly, Is not Chriſt the moſt *durable* Good? When thy Riches ſhall fail thee, thy Pleaſures and Honours, and Friends, ſhall fail, Chriſt will never fail, *Pſal.* 73. 26.

Fourthly, Is not Chriſt a *peculiar Good*? Given by peculiar Love, only to a peculiar People, bringing with him peculiar Priviledges? When all other things thou loveſt, are common to the bad, as well as to the good? Though a Worldly man, whoſe Heart and Hands, and Houſe, are full of the World, might ſay Riches are mine, yet he cannot truly ſay, *Chriſt is mine.* Let him have from thee peculiar Love, and he will be to thee a peculiar Good.

Fifthly, Is not Chriſt the moſt *neceſſary* Good? Doſt thou need Food ſo much when thou art Hungry, or Liberty ſo much when thou art in Priſon, or Salve when thou art Wounded, as Chriſt when thou haſt ſinned? Without other things thou maiſt be happy, pardoned, reconciled, and for ever ſaved, but can any of theſe be thine without Chriſt? Chriſt is needful, while thou *liveſt*, for if thou beeſt in health, without him thy Soul is ſick. If thou ſhouldſt be *ſick*, he will give the choiceſt, and the richeſt Cordial; when thou *dieſt*, he will ſecure thy departing Soul; and *after* Death, he will be thy Friend; when all ſhall leave thee at thy Grave, he will be thine for ever.

Sixthly, Is not Chriſt the moſt *profitable* Good? For when thou haſt him, thou haſt all. Then *God* is thine, and the *Spirit* is thine, and the *Promiſes* are thine, and the *Priviledges* of the Covenant are thine; and *Heaven* it ſelf ſhall be for ever thine.

Seventhly,

Seventhly, Is not Christ the most *delightful* Good? Some delight in what they see, some in what they hear, some in what they taste, some in recreation, and some in notions, but the delight of Christ doth surpass them all.

Eighthly, Is not Christ a *sure Good?* Other things God may give, and call for them back again, *Hos.* 2. 9. *I will return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wooll and my flax*— But God never saith, I gave such a man my Christ, but I will take away my Christ again. He may take Riches out of thy Hand, but (if thou getteſt him) he will never take Christ out of thy Heart.

Ninthly, What shall I say to advance Christ in thy esteem, that thou mightst love him? Is he not *a comprehensive Good*? Eminently all? There is no goodness in the Creature, but it is *formally*, or *virtually*, in Christ. Is there *wisdom* in the Creature? There is more in Christ. Is there *beauty*, *power*, in the Creature? There is much more in Christ, *Col.* 1. 19. *For it pleased the father, that in him should all fulness dwell.* Joh. 1. 14.—*full of grace and truth.*

This is the person for whom I beg your Love. This is HE that is altogether lovely and desirable. Consider now, I beseech you; can you be better offered? Can you find a better match for your Soul? Can you say *all this*, the *one half* of this, any *one* of all these things, concerning the objects you have hitherto loved?

Oh then say, I never understood the loveliness of Christ before: *How hath Sin befool'd me! How hath*

hath the World bewitched me! And how hath my fooliſh wicked heart deceived me, that I have laviſhed my love upon the Creature, and Sin, when there was a Chriſt to love! Such a Chriſt to love! Such a Good as is not to be found in all the World! Now ſhall he have my Love, my Heart, my All.

II. Tell me, *Hath not Chriſt deſerved your Love,* by what he hath *ſuffered, done, given, purchaſed, promiſed,* and *prepared* for his Lovers? Behold his *Wounds* which he hath endured for thee: Behold a *Crown of Thorns* on his Head, that there may be a Crown of *Glory* upon thine. Behold him *Dying,* that thou maiſt *Live*: Him *Suffering,* that thou maiſt be *Saved:* Him *Poor,* that thou maiſt be made *Rich,* with the beſt, ſureſt, and moſt durable Riches. Behold him *Condemned,* that thou maiſt be *Abſolved*: Him in an *Agony,* that thou upon the conditions of the Goſpel mightſt have *Reſt and Eaſe in Glory.* Behold him *bearing the Croſs,* and the *Croſs bearing him,* that thou mightſt not bear the *Curſe*: Him bearing the *Fathers wrath,* that thou mightſt be made the *Subject of his Grace,* and *the Object of his Love.* And now tell me, Doth not this Chriſt deſerve thy Love? Shouldſt thou love any like him, when none hath done for thee like him? Doth the ſmall kindneſs of a Creature draw thy Love, and ſhall not all this in thy Saviour, towards thee, kindle a Fire of Love in thee towards him? How canſt thou forbear to love him?

III. *Will not Love to Chriſt be the beſt Love*

thou

thou canſt attain unto? As he is the beſt *Object* of Love, ſo Love going out to Chriſt is the beſt *Acting* of Love; and pity it is, that any other Object ſhould go away with thy prevailing Love. For,

1. *Love to Chriſt will be the ſweeteſt Love.* He that loveth other things, and not Chriſt, loves nothing but Vanity, and to love *Vanity* will prove *vexation.* He that loveth *Riches* hath vexing ſorrow with his love, fretting fears, and perplexing, cutting cares. When thou loveſt thy *Relations*, if they be *bad*, the more thou loveſt, the more thou art Wounded: If they be *good*, the more evil befalls them, the more thou art grieved. There cannot be love to other things, without love to Chriſt, but it will be bitter Love; *for thou wilt repent of that love, or thou wilt not.* If *thou doſt*, then thou wilt find more ſorrow for it, more bitterneſs in it, than ever thou didſt find delight, and ſay, *Oh now it doth repent me, that ever I loved the World as I have done; my Pleaſures, my Sin, as I have done*: But thou wilt never have cauſe to ſay, *I repent that ever I loved Chriſt.* Never was ſuch a Word heard from the mouth of a ſincere Lover of Chriſt; *if thou doſt never repent of thy Love to the World and Sin*, that Love will certainly end in ſorrow, and with bitterneſs of Soul be fruitleſly lamented in Hell.

But what content, ſatisfaction, delight, comfort, joy, there is in loving of Chriſt, none can tell ſo well as he that loves him.

2. *Love*

2. *Love to Chriſt is the ſafeſt Love*: No fear of Sinning in this Love, except it be in the ſmalneſs of the meaſure of it; but that is not to Sin in loving, but not loving more. You might fear and tremble in loving other things, and ſay, *Do not I ſin in this? Is there not ſinning in my loving?*

3. *Love to Chriſt is the ſureſt*: Love to other things is often turned into hatred: Love to day, and hate to morrow; but this remaineth firm. *The Object* is the ſureſt Object, neither Men, nor Death, nor Devils, can take away the Object of this Love. It is ſureſt in the *Habit and Principle*, the *Power of God*, the *Prayer of Chriſt*; the *promiſe of both* ſecure the preſervation of it. It is ſureſt in the *Act*, for if we be careful our ſelves, no Men, nor Devils, can hinder our acting of this Love; they might keep us from hearing of his Word, but not from loving of his Perſon.

4. *Love to Chriſt is the Nobleſt Love*. Love to Pleaſures, to the World, to Sin, is baſe polluted Love, this moſt ſublime and raiſed; it hath the nobleſt, and the *higheſt Object*, it carrieth the Soul in his Thoughts and Meditations after him into the *higheſt Heavens*, and hath complacency in the *higheſt Degree*, and ſhall have for ever the *higheſt Reward*.

5. *Love to Chriſt is the longeſt*: Love that ſhall never end. Sirs, ere long, *you will have done loving this World*, even ye that love it moſt, and have your hearts moſt ſet upon it. Ye that now have your hearts full of Earth, when ye ſhall have your mouths full too, and your Corps lye rotting in the Earth, you ſhall have done loving of it: *Death, that ends your life in the World, ſhall end your*

your love to the World, which Grace never did. Ye ſhall alſo *have done, ere long, loving your Relations*; ye ſhall have done loving Father and Mother, Brother and Siſter, and Husband, and Wife and Children, as now in that relation, but the gracious Soul, the Lover of Chriſt, ſhall never have done loving of Chriſt: It is ſweet to have it, but this doth make it more ſweet, to think he ſhall always have it. *Have it in Life, have it at Death, and have it after Death.* O bleſſed Love, that ſhall never be loſt, but ever laſt.

While I was Muſing upon this, it came into my mind to conſider, what thoſe that never love Chriſt in this World, can love in the next; and I could not imagine any thing, that Damned Souls in Hell, can Love. (If it be that I underſtand not, nor am acquainted with the acting of their Souls, nor State, God grant I never may, as they do.) I thought, can they *love God, Chriſt, the holy Spirit, Angels, Saints?* Their hatred to all theſe, is, and ſhall be, more deeply radicated; that is, Rooted in them, than ever upon Earth. Can they love the *place of* Hell? They wiſh they never had come thither. Can they love *the pains of* Hell? They grieve and groan under them, and are weary to bear them. Can they love the *Devils* in Hell? They curſe them for tempting them to Sin, that brought them to that place. Can they love their *Companions in* Hell? They are an aggravation of one anothers miſery. Can they love their *Sin in* Hell? Alas! all that was pleaſurable in it is gone, and the pain and ſting only doth remain. Can they love their *Beings in* Hell? They had rather dye than live, and ceaſe

ceaſe to be at all, than to continue to be there. I know not what it is that they can love. O *loathſome place*, where there is, and can be, no love! O *lovely Heaven*! where Love doth Reign, where Love doth Live! and the Life of them therein ſhall be for ever a Life of Love! And in this World, where Love is wanting, ſo far it looks like Hell. Where Love, and that which is the beſt, which is that which is to Chriſt, doth prevail, ſo far it looks like Heaven. *Dear Lord!* ſave me from Hell, becauſe there, there is no love to thee, nor to any thing that is good. *Sweet Saviour!* lead me in thy way to Heaven, and bring me thither, where Love to thee ſhall live, and laſt for ever.

IV. *Is it not great folly to love other things and not Chriſt?* For love ye will. There is ſuch an affection as Love in all your Hearts, and ſomething it will be ſet upon in this World, what e're it be with Damned Souls in the next. Now if Chriſt have it not, the World will: If Chriſt hath it not, Sin will. And do ye act as Rational Creatures, as Men endued with Reaſon, to deny your Love to Chriſt, and give it to the World, and Sin? Set one over againſt the other, and then tell me,

1. Is *it not great folly to love that which is worſe than your ſelves*, and *not that which is infinitely better*? Do ye think your Silver and your Gold is better than your ſelves, as much as ye love it? That your Houſes, and your Lands, as bad as ye are, are better than your ſelves? But ye are not yet *ſo good*, *nor yet ſo bad*, but I hope ye will ſay, and ackdowledge, that Chriſt is better.

2. Is it not great folly *to love that which cannot love you again, and not him that would?* Ye love your Gold, but that cannot love you again: The Cloaths upon your back, the Furniture in your Houſes ye love, but theſe can make no returns of Love. Ye give your love to them, but ye receive no love from them. Are ye not vexed, when ye love a Man that doth not love you again, nor return love for love? And why are ye ſo well pleaſed, and are ſo well contented, in placing the very ſtrength of your love on Worldly things, where the return of love is not only not *actual*, but *impoſſible*? But would ye love Chriſt, ye ſhould have more love from him than ye give unto him, if ye ſtrive with all your might to love him with the utmoſt love ye can, *Joh.* 14. 21, 23. *Prov.* 8. 17.

3. Is it not great folly to *love that which can never ſatisfie you, and not him that would ſatisfie your Souls for ever?* Did theſe things ye love, ever fill your deſires? Did they ever give you full content? How ſhould they? When God hath made your Souls capable of the enjoyment of an infinite good, how can that which is finite fill them? It is only an infinite good, and not finite, that can ſatisfie your Souls, though they be finite; *all the Creatures cannot fill one.* For the Will of Man, though it be *ſubjectively finite*, yet it is *objectively infinite*; that is, (for to be eaſie and plain in ſuch a place as this, and in ſuch matters as theſe, before you, is beſt, becauſe for you moſt profitable and edifying) though the Will in it ſelf, and in its own Nature, becauſe a Creature, is finite, and limited, yet it is capable of making choice of God, for its chiefeſt Good, that

that is infinite and unlimited. And God hath put into the hearts of Men, deſires after good that is eternal, for they deſire to be eternally happy; but God hath not put this eternal goodneſs in any, in all the things of this World, for they are all tranſitory. Therefore when ye look for ſatisfaction in the Creatures that ye love, or in the loving of them, ye look for that which God never put into them, and nothing can give more than it hath, and nothing hath more than God hath given it, therefore to look for more from it, than God by making it, hath put into it, may yield you vexation enough, but no ſatisfaction at all. *Eccleſ.* 5. 10. He *that loveth ſilver, ſhall not be ſatisfied with ſilver; nor he that loveth abundance with increaſe. This is alſo vanity.*

4. Is it not great folly *to love that which ye muſt ſhortly part with,* and *not him that ye might enjoy for ever?* Though ye have your heart full of Love to other Earthly things, you ſhall not carry an handful of them into the other World. *Eccl.* 5. 15. As *he came forth of his mothers womb, naked ſhall he return to go as he came, and ſhall take nothing of his labour, which he may carry away in his hand.* 1 Tim. 6. 7. *We brought nothing into this world, and it is certain we can carry nothing out*; but Death, that carrieth the Lovers of the World quite away from the things they love, ſhall ſet the Soul of a Lover of Chriſt nearer to him. *Phil.* 1. 23. *For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt, which is far better.* The Soul that loveth Chriſt, when (by Death) it is abſent from the Body, it ſhall be preſent with the Lord, 2 *Cor.* 5. 8.

5. Is it not great folly *to love that which might leave you while ye live*, and *not that Christ that would never leave you, nor forsake you?* As ye are sure these things, which ye love, will be none of yours after Death, so ye are not sure they shall be yours while ye live. May ye not be rich to day, and poor to morrow? Well to day, and sick to morrow? In honour to day, and in disgrace to morrow? Was it not so with *Haman*? *Esth.* 6. 10, 11, & 7. 9, 10. When ye have Riches, and love them, ye are not sure to hold them. *Prov.* 23. 5. *Wilt thou set thine eyes* (thine Heart and Love) *upon that which is not? for riches certainly make themselves wings and fly away as an Eagle towards heaven.* The *Hebrew* Text is, *Wilt thou cause thy eyes to fly upon that which is not?* Riches fly away, and the Worldly mans Heart, and Love, fly after them; and though his Heart and Love, be swift in their motion after Riches, yet sometimes Riches fly so swiftly, that their Lover cannot overtake them. The pleasures of Sin, and so the profits of the World, are but for a Season, *Heb.* 11. 25. and when the Season is over they are gone; but Christ would never leave you, nor forsake you, *Heb.* 13. 5.

6. Is it not great folly *to love that which may prove an hinderance to your everlasting happiness, and not him that is the purchaser, and the promoter of it?* To love that which is often hurtful to the owners, and always hurtful to the over-lovers of it, and not him that never did his Lover harm, but good? *Eccl.* 5. 13. *There is a sore evil which I have seen under the Sun, namely, Riches kept for the owners thereof to their hurt.* This

Solomon

Solomon had ſeen, and many have ſeen; but that Chriſt ſhould hurt any Man, that hath him for his own, was never ſeen. Riches are thick Clay, and Clogs, to the Minds of Men, and keep them down to Earth, that they cannot riſe to Heaven, nor get ſo high while they live, nor their Souls when their Bodies dye, that they make Salvation exceeding difficult, *Mat.* 19. 23. Then *ſaid Jeſus to his Diſciples, Verily I ſay unto you, that a rich man ſhall hardly enter into the Kingdom of heaven.* 24. *And again I ſay unto you, it is eaſier for a Camel to go through the eye of a Needle, than for a rich man to enter into the Kingdom of God*; but to love Riches, and not Chriſt, while a Man doth ſo, doth not make Salvation only hard, but impoſſible; but the love of Chriſt, makes Salvation not only poſſible, but certain and eaſie.

7. Is it not great folly to love that *which cannot comfort you at Death, and not Chriſt, that both can and would?* Love what ye will, beſides Chriſt, and not Chriſt, it cannot be a ſtay to your departing Souls; what will ye look to at Death for comfort, *your Riches*? Why ye are going from them, with an heart full of love to them; to love them, and yet muſt leave them, to leave them in loving of them, will torment and vex you, not ſupport and comfort you. To *Pleaſures* that ye loved? When ye lye a dying, they are fled, and paſt, and gone. To your *Friends*? When ye are dying, ye are taking your laſt leave of them. To *Chriſt*? Alas, him ye never loved, and the thoughts of that, will be a ſting more painful than the ſting of Death.

V. *Can ye do any thing less than love Christ, or can ye do any thing more?* Is it not a small thing that Christ should have your Love, for all those great things ye have, and hope to have by Christ? And yet Christ stands upon your love as greatest of all, and all without love is nothing. If Christ had asked you to lay down your Life for him, had he required more from you than he himself hath done for you? Had he called you to give your Bodies to be burned for him, should ye not have done it? How much more when he saith, Let your Hearts but burn in Love unto me, when that burning will not be painful, but delightful? When *Naaman* came to the Prophet to be cleansed of his Leprosie, being directed to go and Wash in *Jordan*, and he should be clean, in Wrath he went away, but his Servant came to him and said, *My Father, if the Prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he saith to thee, wash and be clean?* 2 *King.* 5. 13. If Christ had required some great thing, that thou mightest escape great torments, and be partaker of great Salvation, wouldest thou not have done it? How much rather then, when he saith, Love me, and be Saved? When you have received great kindness from a Friend, whom you cannot requite, yet you say, I *cannot do less than love him*; yet *this small thing is more in Christs account than all without this.* You Pray to him, but to Love him is more; an Heart full of Love, is more to Christ than a thousand Prayers, full of the most eloquent Expressions, without Love. You hear his Word, but to love him is more. You might suffer

ſuffer for him, but to have love to him is more. Should you give all your Goods to the Poor, and your Body to the Fire for him, to give your Heart and Love to him is ſtill more. And indeed, except all the former proceed from Love, and are accompanied with it, they are not pleaſing to Chriſt, nor profitable to your Salvation, 1 *Cor.* 13. 1, 2, 3.

VI. *Will you love that which you might eaſily love too much, and not Chriſt, whom you can never over-love?* You might love your Riches, your Relations, your Pleaſures, your Self, your Liberty, your Life, too much. In theſe your love might ſoon exceed, and tranſgreſs the bounds; and it is hard not to exceed, but to keep within bounds. And indeed, ſo much love as you give to theſe, more than to Chriſt, is too much; but could you love Chriſt with as much love as all the Saints in Heaven love him, it would not be too much for him, if you were able to bear it. Many have complained they loved Chriſt too little, but never any that he had too much of their love. God doth blame you, and Conſcience doth accuſe you, for your great love to things below, but neither God nor Conſcience, for the higheſt degrees of love to Chriſt, and things that are above.

VII. *Can you love your ſelves truly, and not love the Lord Jeſus ſincerely?* There is a Self-love, which is inconſiſtent with the love of Chriſt, and there is a Self-love which is the beſt, that no man hath but he that loveth Chriſt. Doth that man love himſelf indeed, that regardeth not the Salvation of

his Soul? That doth ruin himſelf, and damn himſelf, and ſhut himſelf out of Heaven? Doth that man love himſelf indeed, that doth expoſe himſelf to the wrath of God, to the damnation of Hell, and to baniſhment from the glorious preſence of the bleſſed God? All which, a man brings upon himſelf for want of love to Jeſus Chriſt; if then you will love your ſelf truly, you muſt love Chriſt ſincerely.

VIII. *Are not all the Duties of Religion tedious to you for want of love to Chriſt?* Do you find it a burden to Pray? A burden to hear or read the Word of God? Is it a burden to you to meditate upon God and Chriſt, and things above? It is all for want of love to Chriſt; for Love makes hard Things eaſie, and heavy Labour to be light.

IX. *Doth any thing make you more like to God than to love Chriſt?* Do you not in this moſt reſemble God? Do you believe in Chriſt? So doth not God. Do you truſt in Chriſt for Life and Salvation? So doth not God. Do you obey the commands of Chriſt? God hath no ſuperiour to command him. But do you love Chriſt? So doth God. *Joh.* 3. 35. *The father loveth the ſon, and hath given all things into his hands.* Joh. 5. 20.

X. *Might you return to God and Chriſt, like for like, in any thing but in Love? Or in any thing carry it towards God, as God doth towards you?* If God be angry with you, might you be angry with God? If God withdraw comfort from you, might you with-hold Duty from God? If he rebuke you, might

might you rebuke him? If he be diſpleaſed with you, might you be diſpleaſed with him? Would not all this be your ſin, and perverſneſs of heart, towards him? But if he love you, you may, and ought to love him. If he hath ſet his heart upon you, your Duty is to ſet your heart on him.

XI. *Can you hope for Salvation by him, without ſincere affection to him?* Or who bids you hope for any ſuch thing? Can you have the face to expect ſuch great things by, through, and from Chriſt, as Pardon of all your Sins, deliverance from Hell, the happineſs of Heaven, and yet not love him? Do you hope for eternal Life by Chriſt? I know you do; might not Chriſt then expect love from you, when you expect Life by Chriſt? As you would have Life by Chriſt, let Chriſt have Love from you, or elſe your expectation of Life will be diſappointed, and end in Death without end.

XII. *Dare you dye without love to Chriſt?* Dare you, can you, leave this World with a quiet mind, if you love not Chriſt? No, ſurely, except you dye as Blind as you were Born. What think you when you come to be Sick, and when you come to Dye, will it not be a cut to thy Heart, to think I have lived twenty, forty, years, but I never loved Chriſt? Now muſt I go to appear before him whom I never loved. Why not love him while you live in health, as well as wiſh you had loved him when health is gone, and ſickneſs come? When Life is going as faſt as Death is coming?

XIII. *Is not your Love Chriſts due?* Do you not

not owe it to him? Is it not due to him by vertue of *Creation?* Did not he give your Being to you? By vertue of *Redemption*, when you were worſe than nothing, did not he lay down his Soul, his Life, his Blood, as a Price for your Ranſom? By vertue of *Preſervation*, hath not Chriſt kept you out of the Grave, and Hell, unto this day? Juſtice would have hewn thee down, and Wrath would have damned thee long ago, and who hath procured a Reprieval for thee but Chriſt? That thou art on this ſide the Torments of the Damned, not paſt Praying, and Hearing, and Hoping, is all through Chriſts procuring for thee longer time. By vertue of *Proviſion*, which Chriſt maketh for thee, thou wouldſt not have had a Rag to thy Back, nor a Morſel for thy Mouth, nor Sleep in thy Eyes, if Chriſt had not bought, and by Purchaſe procured for thee what thou haſt. Thy love is due to Chriſt by vertue of *Command*, whereby thou art obliged and bound to give it to him, and ſhalt be accounted a Tranſgreſſor, and a great one too, if thou doſt with-hold it from him.

If it be due ſo many ways, what Injuſtice will it be in thee to deny to Chriſt that which is his due? Art thou not careful to give to every one their own? And is it not an eaſe to thy mind, that though thou art not Rich, yet thou haſt to give every one his due? Doſt thou not Trade, Work, Cark and Care, to give all their own, and ſhall Chriſt be the only Perſon to whom thou wilt be Unjuſt? If thou haſt not enough to ſatisfie all thy Creditors, yet of one, whom thou loveſt, and beareſt more reſpect unto, thou ſayeſt, If it pleaſe God, ſuch a one ſhall loſe nothing by me. Poor Sinner! wilt thou

thou ſay, Though I cannot do what I ſhould, yet Chriſt ſhall not be ſo far a Loſer by me, as not to have my Heart and Love. Look to it, that he do not; for if he do, thou wilt loſe thy Soul; and then who will be the greateſt loſer?

XIV. *Is it not great condeſcention in Chriſt, that he will ſo kindly accept of thy Love?* One ſo great accept the Love of one ſo mean! One ſo holy accept the love of one that is ſo ſinful! One ſo glorious, of one ſo vile! Do great Men value the love of Beggars? or Princes, the love of Peaſants? Would a Man of great Birth and Eſtate give leave to one cloathed in Rags to love him in order to Marriage? Or would he not ſcorn and reject both the perſon and her love? Methinks, conſidering what Chriſt is, and what thou art, thou ſhouldſt ſay, If Chriſt will give me leave, I will love him. Give thee leave! Not only ſo, but gives the command, and that upon pain and peril of everlaſting Damnation, if thou doſt not. He doth give thee leave and charge to love him, but no leave to live without love to him, though for thy long refuſal he might juſtly leave thee to live without love to him.

XV. *Should you ever have any cauſe or reaſon to be aſhamed of your love to Chriſt?* Is not the time coming, and the day haſtning, when *covetous* men ſhall be aſhamed of their loving of the World, and *voluptuous* men aſhamed of loving their Pleaſures, and the *ambitious* of their Honours; but the time will never come, the day will never be, that a *gracious* Soul ſhall be aſhamed of his ſincere

ſincere love to Jeſus Chriſt. For what is ſaid of Hope, is true of Love, *Rom.* 5. 5. it *maketh not aſhamed*; but as all Sin is matter of ſhame, *Rom.* 6. 21. *What fruit have ye of thoſe things of which ye are now aſhamed?* ſo eſpecially the Lovers of Sin, ſhall be aſhamed that they loved not Chriſt. For is it not an horrid ſhame, that a rational Creature ſhould be ſuch a Sot as to love Sin that is moſt loathſom, and not love Chriſt that is moſt lovely? To love deformity, and not beauty? A real evil under the notion, and appearance, and paint, of a ſeeming good, and not a Chriſt that is a real good, without appearance of the leaſt evil! *O ſhame! ſhame! I am aſhamed* that Sin ſhould have ſuch eſteem, and Chriſt ſo great contempt put upon him; but ſhame ſhall ere long confound theſe now ſhameleſs Wretches, when they ſhall cry out, We are aſhamed that we loved Profits, and not Chriſt; Houſe, Lands, Luſts, and not Chriſt. This is the confuſion of our Faces, and ſhame doth cover us, that we ſhould be ſo fooliſh, and ſo blind, that we had not Wit, nor Reaſon, to diſtinguiſh betwixt the greateſt and moſt lovely good, and the greateſt and moſt odious evil.

XVI. *Is there any love ſo profitable as the love of Chriſt?* Gain draweth Love; by the love of other things more than Chriſt, you will loſe more than you gain. By ſuch love, God, Chriſt, Heaven, and your own Soul, will be for ever loſt; and ſhould your gains of the World be proportionable to your love of the World, yea, and exceed it, to the gaining of the whole World to your ſelf, which never man yet did, your gain would prove your

your loſs; and when you come to caſt up your Accompt at Death, or Judgment, you will find your ſelf caſt much behind hand, becauſe from Gods face and favour. *Mat.* 16. 26. *What is a man profited, if he gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?* But by the loving of Chriſt you ſhall have gain, that no man can value, no Wit can eſtimate, no *Arithmetician*, by all his Numbers and Figures, can compute; even pardon of innumerable Sins, the favour of an infinite God, deliverance from unconceiveable Torments, poſſeſſion of endleſs Life, and more than I, or any man, can deſcribe or comprehend.

XVII. *Is there any love ſo univerſally neceſſary, as the love of Chriſt?* One man loves one thing, and a ſecond another, and a third another, but there is no neceſſity that all men ſhould love any one thing but Chriſt, and things appertaining to our having and enjoying of him; and love to Chriſt is neceſſary for poor and rich, for great and ſmall, for noble and ignoble, for learned and unlearned, for bond and free. Oh then, what doings are theſe, that that love which is neceſſary, not only for the moſt, but for all, ſhould be neglected not only by the moſt, but almoſt (comparatively) by all?

XVIII. *Do not you want one great help againſt the temptations of Satan, while you are void of love to Chriſt?* Is not Satan your Enemy? Is not your heart forward to yield to him? Doth it not concern you to reſiſt him, when if you yield, you deſerve to dye? But this love would Garriſon your Hearts,

Hearts, Fortifie your Souls, make you Couragious and Reſolute againſt all the batteries of Satan, aſſaults of Sin, and watchful againſt the Allurements and Ambuſhments of the World, and that you would ſay, *Shall I offend my deareſt Lord? Shall I diſpleaſe him that hath had ſuch good pleaſure to do me ſuch good, ſuch everlaſting good? Oh! how can I do this, or that great evil, and ſin againſt him whom I do love!* For do you not find that Love forbids, and exceedingly reſtrains, from grieving, offending, or wronging him, whom you do entirely love?

XIX. *Will you ever be able to hold your profeſſion of Chriſt without ſincere love unto him?* When trials come, will not ſuch as have no ſaving love to Chriſt, turn their backs upon him? Will they that love Riches, Eaſe, Liberty, Honours, Life, or any thing more than Chriſt, leave, loſe, lay down, theſe for Chriſt? What you love moſt, will you not endeavour to keep longeſt? Theſe muſt be harboured, but Chriſt then ſhall be abandoned, *Mat.* 19. 21, 22. but if you have not that love that will keep you ſtedfaſt and conſtant, in ſuffering for Chriſt on Earth, for want of that love you ſhall ſuffer eternally in Hell.

XX. *Is it not poſſible for you to ſet your love upon Chriſt? Is it not attainable?* Devils cannot love him, but you can. Damned Souls cannot love him, but *you can if you would*; for have you not the means to help you to love him? Is not he Preached to you? Is not the Spirit ſtriving with you? Will *you ſay you cannot love him though you would?*

would? That I utterly deny, for if you were really willing to love him, you could love him; nay, if you do unfeignedly Will to love him, you do love him, for what is Willing but Loving? And what hinders you from Loving, *but your not willing to love him?* Will you ſay, you want power? What power do you mean? The Natural faculty or power of the Will? That you have; how elſe do you Will any thing you do? Will you ſay you want a power of Willing to love Chriſt? What is that, but that *you are unwilling to love him?* And *if you cannot, becauſe you will not, the more you plead your Cannot, the more you aggravate your Will not.* A *Natural Power* God hath given you, that is a Will, if you lye under a *Moral Impotency*, that is your Sin; and what is this *Moral Cannot*, or Impotency, but the averſeneſs of the Will from Chriſt? Therefore, though without the powerful workings of the Grace and Spirit of God, you cannot love Chriſt ſincerely, yet *this Cannot* is your *Will not*; for if by the Grace of God you were enabled to Will, you could, and if you were as willing to love Chriſt, as ſome now are, that once were as unwilling as now you be, you could love him as well as they. Why ſhould you ſtand off, and ſay, If it were poſſible for me to love Chriſt, I would? How! Poſſible! What! Is there no difference betwixt you and a Devil? Betwixt you and the Damned in Hell? You can love the World; can you do that? You can love your Self; can you do that? Yes. And I ſuppoſe you can love Sin too, can you not? To our Grief, and your Shame, we find it: But why can you love World, and Self, and Sin? Is it *not becauſe you will?* Do you do it againſt your Will?

Will? I wiſh you did, then there might be more hopes you would be perſwaded to love Chriſt. *You can, and do love Sin, becauſe you are willing*; have but as great willingneſs to love Chriſt, as the World and Sin, and then it may be ſaid, Not only that you can, but do love Chriſt. However, though I am no Aſſerter of the *Liberty* and *Power* of the Will in things *Supernatural*, nor an oppoſer of the *neceſſity* of the workings of the Spirit, to enable a Sinner to love Chriſt, yet it is moſt manifeſt that your *unwillingneſs* is the *hinderance of ſuch Love*, and this unwillingneſs is your weakneſs; ſince then your unwillingneſs (certainly by Grace) might be removed, your Love is *poſſible*, therefore ceaſe not till it be *actual*.

Are ye at length convinced of the Neceſſity of love to Chriſt? And are ye at length perſwaded to ſeek it, and willing to get love to him? I ſhall then next proceed to the Directions, whereby ye might, through Grace, fall in love with Jeſus Chriſt.

CHAP. XII.

Ten Directions to get ſincere Love to Chriſt, ſhewing the way of Love to him.

I. *CLearly underſtand, and be throughly convinced of thy loſt Eſtate, and miſerable Condition,* for Conviction, ſight, and ſenſe of Sin, and of our

our loſt Eſtate thereby, uſually goes before the ſetting of the Heart and Love upon Jeſus Chriſt; though God doth not deal with all Sinners, in all circumſtances, alike, in working and begetting in them conſent and love unto his Son, in divers perſons the meaſure of Conviction is different, as in the *Natural* Birth, ſome are born after more pangs and throws than others are, ſo in the *Spiritual* Birth (in which the Love is turned unto, and ſet upon Chriſt, the day of this Birth being the day of Eſpouſals) ſome God dealeth with more *gently*, with ſome more *roughly*. Some he melts like *Wax*, and ſome he hews like *knotty Wood*; ſome he carrieth by the Gates of Hell, to the Door of Heaven; and ſome he brings to Chriſt, and leads to Heaven with leſſer Terrors.

To gain your love to Chriſt, he expreſly threatens Damnation that is ſo great, it cannot be fully expreſſed, and lets the Sinner know, that *Conſent and Love he muſt, or be Damned he muſt*. He doth let in ſuch *light* into the Mind, that the Soul doth ſee there is is no way to eſcape the *darkneſs* of Hell, than by conſenting to Chriſt that came from Heaven; and Chriſt preſſeth hard upon the Conſcience of the Sinner, whom he Wooeth for his Love, ſaying, *Poor Sinner! What doſt thou mean? To be Damned rather than to have me for thy Saviour? To go to Hell with thy Luſts, than to Heaven with me the Lord? What wilt thou do? Shall I have thy Love or No? Wilt thou at laſt conſent, or wilt thou ſtill refuſe? I tell thee plainly, if I and thou part, Hell and thou muſt meet. I have been Wooing long, and Waiting long, but now it is come to a parting, or a cloſing point,*

and it is time for thee to come to a reſolution. This is the Caſe, Deny my Suit, and God will Damn thy Soul: If thou hear not me, thou ſhalt howl in Hell: If I leave thee, God will leave thee, and Mercy will leave thee, and all Miſery will come upon thee. Poor Sinner! Conſider the iſſue of thy final refuſal of me, and of denying thy love to me.

1. *Will it not be thy being caſt into pain of greateſt extremity?* And how wilt thou do to bear it? If God do but touch thee with his Finger, thou doſt ſigh and ſob, thou doſt cry and roar, and canſt not reſt. O how wilt thou reſt, when God ſhall lay on blows with his Almighty Arm? If pain in thy Head, or ſickneſs at thy Heart, or Gripings in thy Bowels, make thee cry out like a Diſtracted Man, what wilt thou do to bear the wrath of God in a place prepared on purpoſe to ſhew his indignation againſt Chriſt-refuſing Sinners? When the ſoreſt affliction in this Life, is but as the pricking of a Pin, to the piercing of a Sword, if compared to the Torments of the Damned?

2. *Will it not be Miſery joined with endleſs Eternity?* And hadſt thou rather bear pains extream and eternal too, than Love me, that would deliver thee from them? Doth not a ſmall affliction make one Day or Night ſeem long, much more if it be heavy? Then in the Night thou askeſt, Is it not Day? Thou counteſt the Clock, thou numbereſt the Hours, and think'ſt that Time doth paſs but ſlowly on. Would it were but break-a-day that I might riſe! But all the time between the Creation and the Diſſolution of the World, is but a moment to Eternity: Where there is no ſtriking of Clocks,

no

no telling of Hours, no returns of Night and Day, but always Night, and never Day; never ſhall be break-a-day. A thouſand years ſhall paſs, and never the leſs to come. Nay, nothing paſt, and nothing to come, and yet more to come than is already paſt; *an everlaſting Inſtant*. Now there is hope, and yet thou wilt not give me thy Love and Heart; then there will be no hope, and that might even break thy Heart. Beſides,

3. *Will it not be univerſal pain?* All over, no part free. Here if thou art pained in thy Head, thy Heart may not be ſick; if pained in more, yet not in all, but then thou wilt be all over Tormented. Thy *Underſtanding* will torment thee, when thou ſhalt know the God, the Heaven, the Happineſs thou haſt loſt, and all for want of Love to me; and the miſery thou haſt found. Thy *Memory* will increaſe the vexation of thy Heart, in calling to mind thine opportunities upon Earth, how Mercy did intreat thee, how Grace did Wooe thee, how I called, my Spirit ſtrived, and Patience long waited for thy Love, and yet I could not obtain it of thee. Thy *Conſcience* will ſting and gnaw thee, ſaying, Did not I tell thee this would be the end of thy Refuſals? Did not I forewarn thee? Did not I ſay it would be thy wiſeſt, only way, to hearken unto Chriſt, and to ſet thy Love upon him? But thou wouldſt not, did ſt not hearken to my voice, nor to the voice of Chriſt intreating of thee for thy Love. And at the Reſurrection, thy Body will be ſharer of puniſhment with thy Soul, and all thy Senſes be tormented with afflicting Objects: Thine *Ears* in hearing doleful Lamentations; thine *Eyes* in ſeeing a curſed Crew of Damned

Creatures; thy *Smell* afflicted with the ſtench of burning Brimſtone; thy *Taſte* in continual drinking of the Cup of Wrath, full of Dregs, without mixture of Mercy; thy *Touch* in feeling the Fire burning, but never conſuming of thee. It was a Wonder unto *Moſes*, that the Buſh did burn, and not conſume on Earth; and theſe brambles ſhall burn in Hell, and not conſume, which will be a greater Wonder.

Now tell me, poor Sinner! ſaith Chriſt, what is thine Anſwer? Hadſt thou rather endure all this than love me? Hadſt thou rather love the World, and thy preſent Pleaſures, and hereafter lye in theſe extream, eternal, and univerſal pains, than love me, and be delivered from them? *One of theſe muſt be*; be wiſe therefore in thy choice.

As Chriſt takes this courſe to gain thy Love, ſo do thou join in with Chriſt by ſerious conſideration for thine own Conviction, that thou maiſt give thy love to him. Urge thy ſelf, and work it on thy Heart, that thou art under the Curſe, and Threatnings of God, which are *true*, *terrible*, *intolerable*, *and eternal*; *thou art the Man* that art threatned by God with the ſoreſt Puniſhments, Plagues, Judgments, in this Life, and in the Life to come; *thou art the Man* that Law and Goſpel will condemn, if thou finally deny thy love to Chriſt. Think ſeriouſly with thy ſelf, that thou art under the Wrath of God, which is great Wrath, *Jer.* 21. 5. Whole Treaſures of it, *Rom.* 2. 5. Abiding Wrath. *Joh.* 3. 36. Tearing and deſtroying Wrath. *Amos* 1. 11. *Pſal.* 50. 22. *Ezek.* 43. 8. Intolerable. *Nah.* 1. 6. Moſt of it to come. *Mat.* 3. 7. And Eternal, *Rev.* 14. 10, 11.

Endeavour

Endeavour to get thine Heart affected, that while thou loveſt not Chriſt, thou haſt no *Title* to Heaven, no *Actual Hope*, no *Promiſe*, no *Pledge* nor *Earneſt*, no *Plea*, no *Intereſt*, no *Warrant* to expect Salvation; that Hell is thy due, Torments thy deſert; Hell is appointed for thy Lodging, Dwelling place. The *Place* is prepared, the *Fire* is kindled, *Devils* are waiting, and *all Hell* is moved to meet thee at thy coming. Oh think what manner of Hell it is, that thou art every moment in danger of; it is *hot*, *long*, *large*, *dark*, *deep*, a *reſtleſs*, and *remedileſs Hell*. When thou haſt got a ſight and ſenſe of thy Sin, and that thou art loſt in thy ſelf, then

II. Conſider, *there is no help for thee in any meer Creature among all the Creation of God*; none ſuch can prevent thy Damnation, ſet thee in Gods favour, bring thee to his Kingdom. If thou lookeſt *upwards*, Angels cannot, or *downwards*, Devils neither can, nor will. Look *round about* thee, all Creatures ſay, There is no help in us, for Wrath muſt be pacified, and that cannot be till Juſtice is ſatisfied, and how ſhall any meer finite Creature, ſatisfie Infinite-offended-Juſtice? Tears, Prayers, Reformation, cannot ſatisfie God, ſo that as all other Creatures cannot give relief unto thee, ſo thou thy ſelf canſt not help thy ſelf. Then,

III. By ſerious thoughts dwell *upon thy own Mortality, and on the conſideration of Judgment, Heaven and Hell.* Ponder upon the *certainty*, and the nearneſs of approaching Death; thou mighteſt dye this Year before the next; this Week, this Day,

this Hour, before the next; and ſay, *Oh what will become of me then? Where ſhall I be then? What ſhall I do? Nay, What ſhall I ſuffer then? Am I under the Curſe, and Death at my back? Is God angry with me, and Death at my heels? Have I no Title to Heaven, no Reaſon to hope for it, and yet do not know how ſoon Death might come? Am I in danger of Hell, and might drop into it any day in the Week, any hour in the Day? Oh woful caſe that I am in! Wrath is over my head, and Hell is under my feet: Wrath is ready to fall upon me, and I am in danger of falling into Hell! I never thought my Heart, for want of love, had been ſo bad, my danger ſo great, my Soul ſo black, my Self ſo near to Hell Torments! Woe is me, that all my Life I have loved loathſom Sin! A very Monſter! Even Sin which is a provocation to the Majeſty of God, a contradiction to the Will of God, an oppoſition to the Nature of God, a rejection of the Son of God, a vexation to the Spirit of God, and Damnation to my own Soul; ſurely this Love was blind. Oh! Will God bear ſuch ſlightings of his Son? Such abuſings of his Grace? Such contemning of his Mercy? Woe is me! Can I live without Life? And be ſaved without a Saviour? Oh what ſhall I do? And where muſt I have help? By whom may I be relieved, reſtored, ſaved? Oh in this diſtreſs that I am in, if I could but hear of one that could, and would, relieve and ſave me, of one that could take off the Curſe, and make me Bleſſed, that could turn away Gods wrath, and reconcile me unto him; that would ſave me from Hell, and bring me to Heaven,* then! What then diſtreſſed Soul? *Oh then, him would I love.*

Love!

Love! Yea, with all my Heart, with all my Soul, as ſurely I ſhould have cauſe to do. Love him! Did I know ſuch a one, his very Name would be precious unto my Soul, it ſhould be Engraven on my Heart, and I ſhould think I could never love ſuch a one enough. Saiſt thou ſo, *Sinner*? I will tell thee there is one, and but one, that can, and that is *full, and fit, and free,* to help thee, and to ſave and ſuccour thee, in this diſtreſs that thou art in. *Oh good Sir,* what is his Name, that I might apply my ſelf unto him, and place all my Love upon him? His Name is the *Lord Jeſus Chriſt. Lord Jeſus Chriſt! Oh bleſſed Lord, Oh ſweeteſt Jeſus, Oh loving, lovely Chriſt! Lord Jeſus Chriſt! Methinks the ſound of his Name is Melody to mine Ears, is Honey to my Taſte, is Light unto mine Eyes, a ſweet Perfume of precious Ointment; it is Balm to my wounded Conſcience, it is a reviving Cordial to my ſinking Spirit, to my fainting Soul. Methinks, now you have told me, his Name runs in my Mind, I love to have it* (with love and reverence) *in my Mouth, and upon my Tongue. The Lord Jeſus Chriſt will help me; the Lord Jeſus Chriſt will ſave me, if I love him; if I love him that is Lord, and Jeſus, and Chriſt. Oh if the very hearing of his Name hath given this hopes, fain I would know more of him, for ſurely the more I know of him, the more my Love will be ſet upon him. Oh that ſome would tell me more what he is, and what I might do that I might love him! That's next.*

IV. *Get the Knowledge of Chriſt, what he is, and what he will be to thee, and dwell on thoſe*

thoughts, till thou findeſt thy heart to glow, to burn, to flame in love to him. And to this purpoſe conſider,

1. His *Name*, *Lord*, *Jeſus*, and *Chriſt*.
2. His *Relation* to God, yet given for Man.
3. His own *Excellencies*, and undertaking for you.
4. His *Affection*, and what he will be to you.
5. His *Benefits* that he will confer upon you.

1. The conſideration *of his Name* hath much in it to attract and draw thy Love; for he is,

1. *Lord*. Even Lord of Lords, and King of Kings, the Bleſſed and only Potentate, 1 *Tim.* 6. 15. He is *Lord* by vertue of *Creation*, he gave thee thy Being, brought thee out of Nothing, made thee a Man; he gave thee Underſtanding, Will, Affections. Now wilt thou love *thy Father, and thy Mother, and not thy Maker?* He is *Lord* by right of *Redemption*, when thou waſt in thy Sin worſe than Nothing, in Bondage to Satan and Sin, he bought thee out with his own Blood, *Act.* 20.28. by giving his Soul for thine, *Iſa.* 53. 10. his Life for thine, *Mat.* 20. 28. himſelf for thee, 1 *Tim.*2. 6. Let the thoughts, how dear he paid for thy good, draw thy Love. He is *Lord* by univerſal *Juriſdiction*, given by the Father. *Mat.* 28. 18. *All power is given unto me in Heaven, and in Earth.* Joh. 5. 22. *The father judgeth no man, but hath committed all judgment to the Son.* 27. *And hath given him authority to execute judgment alſo, becauſe he is the Son of man.* Joh. 17. 2. *As thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt*

haſt given him. Rom. 14. 9. *For this end Chriſt both died, roſe and revived, that he may be Lord both of the dead and living.* Behold, no *Lord* like this, that hath power to judge and execute, to damn and ſave; a means this is to beget both fear and love.

2. *Jeſus.* A *gracious* Name, a Saviour, *Mat.* 1. 21. *Thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſin.* His very Name tells you, what you might expect by him. *Jeſus!* A *glorious* Name, *Phil.* 2. 9. *Wherefore God hath highly exalted him, and given him a name above every name.* 10. *That at the name of Jeſus every knee ſhould bow: all be ſubject unto him. Jeſus!* A *precious* Name! *Cant.* 1. 3. This Name is a ſweet Perfume, more than all precious Ointments. *Jeſus!* A *miraculous* Name. *Acts* 3. 6. *In this name the lame have been made to walk, the blind to ſee, the deaf to hear, the guilty are juſtified, the polluted are purged, the aliens reconciled, and ſinners ſaved.*

3. *Chriſt.* Anointed; *Pſal.* 45. 7. *God thy God hath anointed thee with the oyl of gladneſs above thy fellows.* Iſa. 61. 1. *The Spirit of the Lord God is upon me, becauſe the Lord hath anointed me to preach good tidings*—— If he hath been anointed to be a Saviour to loſt Sinners, ſhould not the thoughts of this be an attractive of your love?

2. To gain your love to Chriſt, conſider *him in his relation to the Father*, who yet gave him for you. All Beings have ſome relation to God, but none nearer to him than Chriſt; who is God's *own Son*, and that in a ſenſe beyond all Angels that were the

Sons

Sons of God by *creation*, Job 38. 7. Believers, by *Adoption*, *John* 1. 12. *Gal.* 3. 26. but Chriſt by eternal *Generation*, *Pſal.* 2. 7. Chriſt, God's *only begotten* Son, ſuch an one he had but one, and yet this only one was given for you. O where is your love? Is not this enough to kindle it in your hearts? Chriſt was *God's dear Son*, his very Darling, his daily delight, *Prov.* 8. 30. *The Son of his love*, Col. 1. 13. And ſhall he not be the Object of yours? Behold the Son of his love was given, and came for the Children of Wrath. And is not he to be beloved upon that account, and for that very reaſon? Do men love the Sons of Princes, and will not you love the Son of God? Do you love your own Children, your own Sons and Daughters, and will you not love the Son of God? He did not ſay, *Father, ſince I am thy Son, why ſhould I ſuffer and die for thine Enemies? Father, I am thine only Son, and thou haſt not another in Heaven or Earth, as I am; why then ſhould I be crowned with Thorns, that Sinners might have a Crown of Glory?* But this only Son did die for Rebels; the Son of God's Boſom, lay in the Boſom of the Earth. Dear Saviour! Thou art worthy of every man's boſom-love.

3. To attract and draw your Love, conſider *how wonderful Chriſt is in himſelf, and in his undertakings for you*, and then love him with wonderful love; for if you ſhould not love, it would be wonderful. *Iſa.* 9. 6. *His name ſhall be called* Wonderful.

1. Chriſt was wonderful in his *Conception and Birth*, Iſa. 7. 14. *Behold, a virgin ſhall conceive, and*

and bear a ſon, and ſhall call his name Immanuel. Luke 1. 35. *The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee; therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God.* Behold, *Mary* a Mother, and yet a Virgin. *Wonderful! Mary* that bore *Jeſus* was a Sinner, and yet *Jeſus* born of her was without Sin or Spot. *Wonderful!*

2. In his *Perſon.* He was Man, and yet he was God; he was God, and yet he was Man, 1 *Tim.* 3. 16. *Wonderful!*

3. In his *Works and Operations.* He healed the ſick without medicines, he opened the Eyes of a man born blind with Clay and Spittle, *John* 9. 1. 6. 7. caſt out Devils, with a word did calm the raging Sea, *Matth.* 8. 26, 27. All *wonderful!*

4. In his *Death and Paſſion.* Matth. 27. 50. *Jeſus when he had cried again with a loud voice, yielded up the Ghoſt.* 51. *And behold the vail of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent.* 52. *And the graves were opened, and many bodies of Saints which ſlept, aroſe.* And before, *ver.* 45. *From the ſixth hour there was darkneſs over all the land unto the ninth hour.* All *wonderful!*

5. In his *Reſurrection,* John 10. 18. The Dead were raiſed by him, and he being dead was raiſed by himſelf. *Wonderful!*

6. In his *Aſcenſion,* Acts 1. 9, 10, 11. The Diſciples ſtood gazing and looking, and wondring at his going up to Heaven.

Now was this wonderful Jeſus, born in ſuch a wonderful manner, lived doing Wonders, dyed with Wonders, roſe by a Wonder, and wonderfully

fully aſcended into Glory, and all this for the ſake and ſalvation of loſt Sinners, if ye will not love him, will it not be the Wonder of Angels, of Devils, and all the Creation of God? Might not Angels wonder at you, and Devils wonder at you, and the Saints of God at his coming wonder at you? Behold, ſo many of you as will not love this wonderful Jeſus, ſhall be the Wonder of the World at the laſt day.

7. Nay yet more, he was the *Ancient of Days*; from all Eternity, *John* 8. 58. and 17. 5. *Prov.* 8. 22, 31. and yet he became a *Babe* for you.

8. He was *cloathed with Majeſty*, Heb. 1. 3. and yet for your ſakes did ſubject himſelf to greateſt Ignominy, *Iſa.* 50. 6.

9. He was *eminent for Beauty* above all men, *Pſal.* 45. 3. And yet for you his Countenance was marred more than any man's, *Iſa.* 52. 14.

10. He was *mighty in Power*, by his Word commanded Devils, ſtilled the Sea, ſupporteth the World, yet for you dyed like a weak man.

11. He was perfect in Holineſs, without ſpot or guile, and yet ſtanding in your room was greatly accuſed of Blaſphemy.

12. He was *full of Wiſdom*, Col. 2. 3. yet derided and laughed to ſcorn for you.

13. He is *judge of all the World*, and yet for you condemned at the Barr of Men, to take away your ſins, and (if ye would love him) to prevent your being condemned at the Barr of God. All this is wonderful: And yet that ſuch a wonderful Perſon did ſo wonderfully condeſcend, and after all this ſhould not be beloved by you, will be and is wonderful ſhame.

4. To

4. To draw your love to Chriſt, *conſider what he will be to you.* For relation breeds affection. The love of Chriſt to you, ſhould beget love in you to Chriſt. What will he be to thee, if thou wilt love him! He will be thy *Bridegroom* and thy *Husband*, the richeſt Match that can be offered or motion'd to thee. He will be thy *Shepherd*, and gather thy Soul unto his Fold, and ſave thee from the deſtroying Wolf. He will be thy *Redeemer*, by *price* to buy thee out of the hands of revenging Juſtice, and by *Power* to reſcue thee out of the Jaws of the roaring Lion. He will be thy *Prieſt and Surety* to pay thy Debt, and reconcile thee unto God. He will be thine *Advocate* to plead thy Cauſe againſt Satan thine Accuſer, and will continually appear before the Father for thee, 1 *John* 2. 2. He will be thy *King and Captain*, to conquer thine Enemies, and trample them under thy feet. Is there nothing in all theſe things to gain thy Love, to woo and win thy heart to this bleſſed Jeſus? How canſt thou for ſhame deny him? Canſt thou go out of this place this day, and not plight him thy truth? not give him thy love? Oh ſay, this is he whom I will love?

5. Moreover, let this powerfully draw thy love to Chriſt, *what benefits thou mayſt have by him*, in reſpect of *deliverance from evil*, he would then deliver thee from the *guilt and power of ſin*, Matth. 1. 21. from the *tyranny of Satan*, Luke 11. 22. *Heb.* 2. 14. from the *Curſe of the Law*, Gal. 4. 4. from the *Wrath to come*, 1 Theſſ. 1. 10. *Rom.* 5. 10. and from the *ſting of Death and Damnation of Hell*, 1 *Cor.*

1 *Cor.* 15. 54, 55, 56. in reſpect of the *collation of good*; he will *reconcile* thee unto God, and bring thee into the *Adoption of Children*; *purge thy Heart, juſtifie thy Perſon, procure audience of thy Prayers, ſtand by thee at Death, and ſave thee for ever.*

Now poor Sinner! what doſt thou think of this Lord Jeſus Chriſt, that makes a motion for thy affection? Tell me, *as before God*, would not thy love be better beſtowed upon this Chriſt, than upon the World and Sin? Thou dareſt ſay no otherwiſe with thy mouth, Oh ſay ſo alſo unfeignedly in thy heart, and give it him as thou ſayſt, and *I have my end* of preaching this lovely Jeſus to thee, and *Chriſt will have the end* of his dying for thee, and *thou* wilt have *that good* by hearing, which was not in thy heart to aim at when thou cameſt *within theſe doors*; that cameſt a ſlighter of Chriſt, and goeſt away a lover of Chriſt; that cameſt from thy houſe to this with an heart cleaving in love unto the World and Sin, but returneſt from this unto thy own, with the love of ſin turn'd out, and with the love of Chriſt entred into thy heart, will make thee ſay, *O bleſſed change!* How much is this new love better than my old! *O bleſſed Word*, that it ever ſounded in my ears, and God brought it to my heart! *O bleſſed day! the day of days! the beſt day I ever had!* This day ſhall be recorded by me, for this day *Chriſt and I did fall in love.* Some come to a Sermon, and by their wandring eyes and roving filthy hearts fall in love with a Creature, but I came, I confeſs I know not *why nor how*, and God hath been in mercy pleaſed to change my heart and love, which is the beſt change

I ever made; for this is the ſweeteſt love I ever found. But it may be this is not yet the happy Caſe of ſome others, thereto to ſuch I add,

V. When thou haſt got this knowledge of Chriſt, *willingly entertain him, and heartily receive him as offered in the Goſpel, and reſign thy ſelf to him*; and when he hath propriety in thee, and thou in him, love will ariſe in thy heart to him. Faith is the *Root*, and *Love* is the *Flower* that groweth upon it; and Faith thus implanted will quickly work by love, *Gal.* 6. 5. When by Faith he is *thy Chriſt*, and *thy Lord* and Saviour, he will certainly be the beloved of thy Soul. The Foundation of Love is laid in the relation to the perſon that is the object of love, and propriety and intereſt doth beget it; *you love that which is your own, becauſe it is your own.* Your Children, your Wife, your Husband, above all others. And you will love Chriſt, when once by Faith he is your own. *Cant.* 2. 16. *I am my beloveds, and my beloved is mine.* Then all other things, which now are highly valued by you, will be accounted as droſs. *Phil.* 3. 8. *Yea doubtleſs, and I count all things but droſs in compariſon of the excellenoy of the knowledge of Chriſt Jeſus my Lord.*

VI. *Pray much to God to work this Love in your hearts to Chriſt*; it is the *Fruit* of the Spirit, and wrought by him. It is your *Duty*, but it is God's *Gift*; it is your *Act*, but it is God's *Work*. *Eph.* 6. 23. *Peace be to the brethren, and love with faith from God the Father, and the Lord Jeſus Chriſt.* Not only *Peace* is from God, that is the God of Peace,

Peace, and *Faith* from him the Worker of it, but *Love* is from God that is the God of Love. Love to Chriſt muſt be had from God and Chriſt, or you will never have it. For this the Apoſtle prayed for others, 2 *Theſſ.* 3.5. *And the Lord direct your hearts into the love of God, and into the patient waiting for Chriſt:* And you may be the more encouraged to ask for this, becauſe ſuch a *Petition is pleaſing* to God, that you beg an heart to love his Son, rather than for Riches, and Honours, and length of Life in this world, as in that of *Solomon*'s, in asking for Wiſdom, 1 *Kings* 3.9, 10. And in your praying *be earneſt* for love to Chriſt, more than for your Life; for love to him will be to you everlaſting Life; and take that *Promiſe* and turn it into a *Prayer*, and then moſt like to be effectual, *Deut.* 30.6. *And the Lord thy God will circumciſe thine heart, and the heart of thy ſeed to love the Lord thy God with all thine heart, and with all thy ſoul, that thou mayſt live.*

VII. *Improve the Principle of ſelf-love to the promoting of love to Jeſus Chriſt*; and ſay, Do not I love my ſelf? Have I not ſo much love to my own Soul, as to wiſh it well for ever? Would I have my ſelf miſerable and accurſed for ever? If I be ſick, do not I love my ſelf ſo far as to deſire health? If in pain, to deſire eaſe? If in want, to ſeek ſupply? And is there any way for me to procure good, everlaſting good, but by Jeſus Chriſt? I might love my ſelf, to pleaſe my ſelf in ſinful delights, to deſtroy my ſelf and damn my ſelf, without loving of Chriſt: But *ſuch Self-love* at laſt will prove *Self-hatred*; and is that the beſt love, I have

have for my ſelf? Surely if I love not Chriſt, I hate my ſelf.

VIII. *Make uſe of the ſenſe of natural and friendly Love to raiſe in thee Love to Jeſus Chriſt.* Thou haſt ſome experience of the ſweetneſs and delight there is in loving of a Friend, Oh then what will be the delight of love to Chriſt! Thou feeleſt what it is to love thy Parents, to love thy Children, thy Wife, thy Husband; if thou meeteſt with troubles, Love doth make them light. Is there ſo much ſweetneſs in the love of a *Creature*, and will there not be much more in the love of the *Saviour*? If the Streams be ſweet, is not the Fountain much more? I have found comfort and pleaſure in the love of Relations, I will now try what is to be found in love to Chriſt the Lord.

IX. *Improve the vanity and vexation of the Creature, and all thy diſappointments and afflictions, to raiſe and promote in thee the love of Chriſt.* Thou haſt let out thy love upon the world, how hath it proved? and what hath it afforded thee? Haſt thou not found it to be a wearieſom empty world? A world of Care, and Grief, and Pain? Thou haſt looked for *Eaſe*, and behold *Trouble*; for *Content*, and behold *Vexation*; for *Satisfaction*, and behold *Emptineſs*; and is this a World to be loved more than Chriſt? Is not it's Sweetneſs, ſowre? It's Mirth, Sorrow? It's Riches, poor? Oh then I muſt love Chriſt, or have nothing to love, but Vanity and Deceit.

When by the Word this Love is not wrought, God might effect it by the Rod. When thou wait

deaf to all *Inſtructions*, God can open thy Ear and Heart by ſome *Affliction*, and ſhake thee over the grave, if thereby he might ſhake the love of the World and Sin out of thy Heart; and by threatning thee by ſickneſs, that thou ſhalt have no longer room in the World, make room for the love of Chriſt in thy Heart; and by threatning to ſeparate thy Soul and Body, he might part thy Soul and the love of ſin. By ſome ſickneſs he brings thee to the brink of the Grave, and bids thee look where thou muſt lodge; and then to the borders of Hell, and bids thee look where thou muſt lie, if thou wilt not hearken to his Son. He lays thee on thy weary Bed, and ſhews thee a ſight of another World, and thy nearneſs to it, and doth threaten a Divorce of Soul and Body, that thou mighteſt be willing thy ſin might be divorced from thy Soul, that thy Soul might love, and be married to his Son; of which ſome have had ſuch good experience, that they can ſay, *This was healthful ſickneſs, recovering weakneſs. The view of Death, the means of Love and Life. If I had not been ſick, I had not been well; if God had not ſhewn me Death, I had never ſeen Life: If I had not been filled with theſe fears, I had paſt my days without hope; if I had not been brought into theſe ſtraits, I had never been ſet at liberty: If I had not been poor, I had never been rich; if I had not been empty, I had never been filled; if I had not been driven to feed on huſks, I had never been feaſted in my Father's Houſe; if I had not found bitterneſs in the love of the Creature, I had never taſted the ſweetneſs of the Love of Chriſt.*

X. *Improve*

X. *Improve all the mercies thou receiveſt from God, and look upon them as Love-tokens ſent to gain thy love.* Love-tokens often take our love; and ſuch *ſilent* Gifts are very *Rhetorical*. The Cloaths upon thy back, thy Meat and Drink, thy Bed, thy Health, thy eaſe from Pain, beſpeak the Love of thy Heart for Chriſt. By ſin thou haſt deſerved thou ſhouldſt have no Bread to put into thy mouth, that Sleep ſhould depart from thine Eyes; thy Bed ſhould be filled with Thorns, thy Body with Diſeaſes, thy Conſcience with Horrour, thy Heart with Fears, thy Soul with Sorrows, thy Life with Bitterneſs, but Chriſt hath bought good things for thee by his Blood, and hath given them to thee from his Bounty; and by all theſe he pleads with thee, that thou wouldſt not deny thy love to him, that is ſo kind to thee.

Nay, thy very being on God's Earth, thy breathing in his Air, that thy Body is above ground, and thy Soul on this ſide Hell; that thou art not ſilent among the dead, nor crying out among the damned, is a great Love-token indeed. For Juſtice would have cut thee down long ſince, Sin theſe 20, 40, 60 years hath cried to Heaven that thou may'ſt be pack'd to Hell; Devils have long deſired the day of thy death, hoping it will prove the day of thy damnation; but this hath been Chriſt's love to thee, to beg for thee longer time, even time unto this day; but for how much longer he might ask on thy behalf, is more than is known to thee or me, or any man.

And is not love in Chriſt the cauſe of all this good to thee? And ſhould not Love in thee to

Chriſt be the fruit and return of all this good from Chriſt to thee? As the *goodneſs and long-ſuffering of God ſhould lead us to repentance for ſin, ſo alſo to love unto his Son.* Doth not the kindneſs of a man ſhewn to another beget love from him that receives it, to him that doth confer it? And ſhall not the kindneſs, God for Chriſt's ſake hath ſhewn to thee, far ſurpaſſing the kindneſs of men, allure and draw thy love to him? Doſt thou ask, What ſhall I return to Chriſt, that died to ſatisfie God's Juſtice, to make Salvation poſſible to me? I anſwer, *Love.* And what, for the *tenders of mercy*, and the offers of Grace made to me? I anſwer, *Love.* And what muſt I return for *his patient bearing with me*, that I am not dead and damned? I anſwer, *Love, Love, Love.* And what muſt I return to Chriſt *for my hopes of Heaven*, or eternal happineſs? Or if I have not well-grounded actual hope, that yet I am not paſt hope, but live in hope, that by the uſe of means I may have a lively hope of an incorruptible Crown? I anſwer ſtill, *Love.* Unfeigned Love, ſincere and hearty Love. So love, and then hope; love ſtrongly, and then thy hope will be lively. Love him thus, and then in the next and laſt Uſe I will tell thee what comfort and joy this love may bring into thy heart.

CHAP.

CHAP. XIII.

Ten Springs of Spiritual Comfort flowing into the Hearts of the Lovers of Chriſt.

LOveſt thou the Lord Jeſus! Bleſſed Soul! Loveſt thou Chriſt? Happy Man! Loveſt thou him that is Lord, and Jeſus, and Chriſt? Joy in thy Love. For great is the difference between the *Lovers of Pleaſures* and the *Lovers of Chriſt*; betwixt the *Lovers of the World*, and the *Lovers of Chriſt*; betwixt the *Lovers of Sin*, and the *Lovers of Chriſt*: For the *Lovers of Pleaſures* ſhall be filled with pain, when their Pleaſures are gone; but ſo ſhall not the Lovers of Chriſt, for their eternal Love to Chriſt, will be eternal Pleaſure to them.

2. The *Lovers of the World* ſhall loſe all they love; though they do not love to loſe, yet they ſhall certainly loſe all they love; but ſo ſhall not the Lovers of Chriſt; for they love and long to ſee him; and in ſeeing him for ever, ſhall have and love him for ever.

3. The *Lovers of Sin* ſhall be condemned for their Love, muſt to their Lodgings in Hell, where Love is a ſtranger; but ſo ſhall not the Lovers of Chriſt, but ſhall be taken up to their Manſions in Heaven, and ſhall dwell *in Light, and Life, and Love for ever.* Where Light ſhall be the Life of Love;

and their Life ſhall be the Love of Light, and Love ſhall ſhine and ſparkle in Light and Life for evermore. Now we believe, but do not ſee Chriſt, nor ever have, for *we walk by faith and not by ſight*; though we have not ſeen him, yet believing we love him; believing and loving without ſeeing brings rejoycing, unſpeakable and full of Glory. Oh what will that Joy then be, when *believing* ſhall be turned into *ſeeing*, when we ſhall *not believe and love, but ſee and love!* That Joy that now proceeds from Believing and Loving is *unſpeakable*, but that Joy that ſhall flow from Seeing and Loving is *unconceivable*. 1 Pet. 1. 18. *Whom having not ſeen ye love, in whom though now ye ſee him not, yet believing, ye rejoyce with joy unſpeakable and full of glory.*

I promiſed to ſhew you the Comfort, the Bleſſings, the Joy that Love to Chriſt will bring unto you; but I confeſs plainly I am poſed. It is above my ſhallow underſtanding; here is a *Depth*, I cannot ſound it; here is an *Height*, I cannot reach it; here is a *Length and Breadth*, I cannot compaſs it. As in the love of Chriſt unto the believing Soul, ſo in the love and joy that proceeds from the love of the believing Soul to Chriſt; *The one is without meaſure, the other is above my meaſure.* How ſhall I ſpeak that which is unſpeakable? and utter that which is unutterable? Will ye excuſe me then, if I do not what I did purpoſe to do? And will ye looſe me from my Promiſe, when what I did promiſe, I find upon the attempt of performance, it is above my Power? Or will ye tye me to do, becauſe I promiſed, what I am not able? If ſo, will ye pardon my Weakneſs, wherein I ſhall come

ſhort

ſhort, if I tell you a way, whereby ye your ſelves ſhall be able to ſupply my defect? That is, *Do ye ſo believe and love, that ye might feel what I cannot ſpeak, and find that by Experience which cannot be uttered by Expreſſions*; and taſte that in your ſelves, which I cannot declare with my Tongue. The Tongue is the Inſtrument of Taſte, as well as of Speech; and if ye would know the ſweetneſs of Honey, ye might do it better with the taſting of your own Tongue, than by the telling of mine. But yet that ye may ſee my Will to attempt, where I want Power, I will not be altogether ſilent concerning theſe unſpeakable things: For as we ſhould labour to know the love of Chriſt to us, *which paſſeth knowledge*, Eph. 3. 19. ſo we may endeavour to declare things that be unſpeakable: To ſpeak things that be unſpeakable is *impoſſible*; but to ſpeak ſomething of, or concerning things unſpeakable, (wherein I muſt acquieſce) is *feaſible*: Tho' I do not undertake to bring you all things ſpeakable concerning theſe unſpeakable things; but theſe few follow.

I. *Love to Chriſt is an evidence of the ſincerity of your Hearts, and of the truth of your Converſion.* He that loves the *World*, is a *worldly* man; and he that loves his *Pleaſure* moſt, is a *voluptuous* man; and he that loves *Chriſt* with a predominant Love, is a *gracious*, *upright* man. *Cant.* 1. 4. *The upright love thee.* Such love to the ſecond *Adam* is not found in any man that is ſtill growing upon the old ſtock of the firſt *Adam*. This love to Chriſt was *not born with us*, but wrought in us when we were *born again*. This new Love only is in the new Creature: Love to Chriſt is an evidence of your

Intereſt in Chriſt. Such *predominant Love* to the Lord Jeſus, ſo *Spiritual*, was never found in any Heart, that is only *carnal*: The Proof therefore of this predominant Affection, will be a demonſtration of your Spiritual Renovation. Chriſt ſifting *Peter* concerning his ſincerity after his Fall, when ſifted by Satan, enquires after his Love to him, *John* 21. 15, 16, 17. *Rom.* 8. 28.

II. *All the Promiſes of the Covenant of Grace ſhall be made good to all thoſe that ſincerely love the Lord Jeſus.* Theſe Promiſes are *many*, *great*, *precious*, and all *ſure* to the Lovers of Chriſt. God in the Covenant hath promiſed he will be *your God*; and all that is contained in that Promiſe is unſpeakable; for it is more, than that he will be *your Friend*, *your Father*, or *bountiful Benefactor*; or however, more is contained in theſe explicatory words than I am able to explain, *Heb.* 8. 10. God hath promiſed the *pardon of ſins*, Heb. 8. 12. That he will *juſtifie us*, Ezek. 36. 25. and *take away the old Heart*, and give a new one, the hard and ſtony Heart, and give a ſoft and fleſhly (which ſhall not be a fleſhly) Heart, *ver.* 26. to *give his holy Spirit*, to help, to quicken, to guide, to comfort you, *ver.* 27. To *give perſevering Grace.* Jer. 32. 40. *And I will make an everlaſting covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they ſhall not depart from me.* If God neither turn away from his ſincere People, nor they from God, their Perſeverance is ſure, that neither ſhall be, is ſecured by the Promiſe of God. Now theſe Promiſes concern the Lovers of God and Chriſt, and to them

ſhall

ſhall be performed. *Neh.* 1. 5. *O Lord God of Heaven, the great and terrible God, that keepeth Covenant and Mercy for them that love him, and obſerve his Commandments.* The ſame words in *Dan.* 9.4. there are *promiſes to them* that love God and Chriſt, and *there are promiſes for the performance of thoſe promiſes to ſuch.* Deut. 7. 9. *Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments.* He did, he doth, but how long will he do ſo? *To a thouſand Generations.* But what will he do to them that do hate him? What? Read and Tremble, ye that are haters of God and Chriſt. *Ver.* 10. And *repayeth them that hate him, to their face, to deſtroy them.* He will not be ſlack, to him that hateth him, he will repay him to his face.

III. *Predominant ſincere love to Chriſt, is an evidence of Gods ſpecial and peculiar Love to you.* How fain wouldſt thou know that God doth love thee, and Chriſt doth love thee? Then thou ſaiſt thou ſhouldſt not care, though all the wicked in the World ſhould hate thee, and, if I knew that God did love me, it would *reſolve my Doubts, expell my Fears, lighten my Burdens, ſweeten my Mercies; make me chearful under the Croſs, be a Cordial to me in Sickneſs, and be Life to me in the Gates of Death.* Canſt thou prove thou loveſt Chriſt? Then I can prove that both God and Chriſt do love thee; for thy love to God and Chriſt is the fruit and effect of Gods and Chriſts love to thee. God loveth firſt, or thou hadſt never loved at all. God loveth us with a *preventing* Love; never any prevented

vented God and Chriſt in Love. We love with a *following* Love. *Prov.* 8. 17. *I love them that love me.* Joh. 14. 21. He *that hath my Commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father, and I will love him.* 23. *Jeſus anſwered and ſaid unto him, If a man love me, he will keep my words, and my Father will love him—* 1 Joh. 4. 19. *We love him, becauſe he firſt loved us.*

And now what Spiritual Comfort! What Heavenly Joy! What Raviſhing Delights! might a Lover of Chriſt take in this, That God and Chriſt is a Lover of him, becauſe his Love is ſuch that is above all *Expreſſion*, beyond all *Conception*, above all *Compariſon*? Eph. 3. 18. *May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height.* 19. *And to know the love of Chriſt, which paſſeth knowledge.* The properties of this Love, will make your Joy to be abundant.

1. *Chriſt loveth his Lovers with a free Love*; ye had motives to love Chriſt, his *Beauty*, his *Wiſdom*, his *Fulneſs*: The *Neceſſity* ye had of him, the *Good* ye expected by him, were attractives of your Love to him; but what was in you to move Chriſt to Love you, when ye were *Deformed, Polluted, Guilty, Condemned, Poor, full of running Sores*, and *wallowing in your Blood*? Ezek. 16. 6. *And when I paſſed by thee, and ſaw thee polluted in thine own blood, I ſaid unto thee, when thou waſt in thy blood, Live: yea, I ſaid unto thee when thou waſt in thy blood, Live.* 8. *Now when I paſſed by thee, and looked upon thee, behold*

hold thy time (which might have been the time of loathing) *was the time of love*—As he hath Mercy becauſe he will have Mercy, ſo he Loves becauſe he will Love. *Deut.* 7. 7. *The Lord did not ſet his love upon you, nor chooſe you, becauſe ye were more in number than any people*— 8. *But becauſe the Lord loved you*——

2. *Chriſt loveth his Lovers with a pure Love.* The Love of moſt is Selfiſh-love, loving others for their own ends; and indeed, there was ſomething of Self in your loving of Chriſt, that ye might be Pardoned by him, and Juſtified, and Saved by him. But what can Chriſt gain by loving of you? What advantage redounds to him? Or what profit hath he thereby?

3. *Chriſt loveth his Lovers with an unparallel'd, matchleſs Love.* Great was the Love of *Jonathan* and *David*; great is the Love of tender Parents to their Children, but Chriſts is greater than all. *Joh.* 15. 13. *Greater love hath no man than this, That a man lay down his life for his friends.*

4. *Chriſt loveth his Lovers, with a conſtant, abiding Love, for it is eternal and unchangeable.* The Love of Creatures is fickle, and wavering-love, ſometimes fades and fails, while they live, or dyeth with them when they dye; or when we dye, their Love to us doth alſo dye: At leaſt, they love us not as in that relation, for Death hath null'd that relation. But the Love of Chriſt is without end; he doth *Live* for ever, and he will *Love* for ever, and neither our Love to him, nor his to us, doth dye when we do dye, but after Death we love him more than ever, and he doth manifeſt his Love to us more than ever. *Jer.* 31. 3. *I have loved thee with an everlaſting love*—

IV. *Christ makes the hearts of his Lovers the ſeat and place of his ſpecial Reſidence.* Lovers love to dwell together, and Christ hath prepared Manſions for us that we might dwell with him hereafter; but Christ, through the greatneſs of his Love, being impatient of ſo long abſence, till we come to be preſent with him in Heaven, makes our Hearts a Manſion for himſelf, that he might dwell with us on Earth, till we are lodged with him in Glory. *Joh.* 14. 23. *Jeſus anſwered and ſaid unto him, If a man love me, he will keep my words, and my father will love him, and we will come unto him, and make our abode with him.* Oh bleſſed Change!

When thou lovedſt not Christ, *Satan*, the World, and reigning Sin, had their abode in thee. Theſe were the Lodgers in thy Heart, that had the beſt Room, and chiefeſt Seat in thine Affections: While thou waſt in the World, and not in Christ, the World was in thee, and not Christ. While thou waſt in thy Sin, thy Sin was in thee, as Lord and Ruler; but now thou haſt changed thy Love, thou haſt changed not only the *Lodgers*, but the *Governours and Rulers* of thine Heart, for now the *Father* is come, and the *Son* is come, and the *Holy Ghoſt* is come, and have taken up their abode in thee. Will God dwell in Hearts of Clay? Yes, if Love to him dwell there.

V. *Christ will manifeſt himſelf unto his Lovers*: He will diſcover his Love, and that in the worſt condition ye can be in. While ye are in *Proſperity*, many may manifeſt much Love unto you, but when ye

ye are *afflicted*, diſtreſſed, and ſtand moſt in need of their Help and Love, will with-hold it from you. *Job* 19. 13. *He hath put my brethren far from me, and mine acquaintance are verily eſtranged from me.* 14. *My kinſfolk have failed, and my familiar friends have forgotten me.* 15. *They that dwell in my houſe, and my maids, count me for a ſtranger; I am an alien in their ſight.* 16 *I called my ſervant, but he gave me no anſwer; I entreated him with my mouth.* 17. *My breath is ſtrange to my wife, though I entreated for the childrens ſake of mine own body.* 19. *All my inward friends abhorred me, and they whom I loved are turned againſt me:* But Chriſt that dwells in the Hearts of his Lovers, is to them a Boſom friend, that he makes the time of their greateſt Troubles and Diſtreſſes, to be the time of the diſcoveries and manifeſtations of his love. *Iſa.* 63. 9. *In all their afflictions he was afflicted, and the Angel of his preſence ſaved them: in his love, and in his pity, he redeemed them, and he bare them, and carried them all the days of old.* And if he withdraw, and for a time conceal his love, it is to make them more earneſt in ſeeking after him, and for fuller diſcoveries of his love to them afterwards, *Cant.* 3. 1, 2, 3.

VI. *All things ſhall work together, for the good of them that love God and Jeſus Chriſt*: Nothing ſhall befall them, but firſt or laſt ſhall further them in their way to Heaven, and tend to their advantage. Many things ſeem to be againſt you, but all ſhall work for you. If you be in *Priſon*, your Heart ſhall be the more enlarged. If you *loſe* the things

of

of the World, your Heart ſhall be the more ſet on the things of Heaven. If you be *ſick* and *weakly*, it ſhall quicken you, and ſtir you up to make more haſte to get ripe for Heaven. If you be *Poor* in the World, it ſhall further your Riches in Grace. Whatever be the *Croſs*, it ſhall increaſe the weight of your Crown. *Rom.* 8. 28. *And we know that all things work together for good, to them that love God, to them who are the called according to his purpoſe.*

VII. *Sincere love to Chriſt, is a mighty help againſt Apoſtacy.* If a man be a Profeſſor, and a Lover of the World, a Profeſſor, and a Lover of Pleaſure, of his own Eaſe, and Life, more than of Chriſt, when theſe come in danger, to keep them, he parts with Chriſt; but he that loveth Chriſt above all, will part with all, to cleave to Chriſt. Love to Chriſt, hath carried his people through great difficulties and dangers; out of love to Chriſt, they have contemned the *Allurements*, and laughed at the *Affrightments* of this World, have gone through *Shame and Reproach*, endured *Stripes and Impriſonments*, *Bonds and Bondage*, and *Death* it ſelf. *Rom.* 8. 35. *Who ſhall ſeparate us from the love of Chriſt?* (Whether it be underſtood Actively or Paſſively, of the love wherewith we love Chriſt, or the love whereby we are beloved by Chriſt, is not material, for concerning both we might ask) *Shall Tribulation, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or Sword?* 37. *Nay, in all theſe things* (ὑπερνικῶμεν, we *over-overcome*) *we are more than conquerors, through him that loved us.* 38. *For I am perſwaded,*

ded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come. 39. *Nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.* If any leave Chriſt, it is for want of love; for ſo far as love prevails, we ſhall, in greateſt Troubles and Sufferings for him, cleave unto him.

VIII. *The Lovers of Chriſt ſhall be always under his Eye for good:* He will be looking upon them, in order to the ſhewing of Mercy unto them. He looks upon the Lovers of the World, and Sin, with an Eye of *Obſervation* and *Indignation*; he looks, and takes notice of their ſinful love; he looks, and is angry with them for ſuch love; but he looks upon his Lovers with an Eye of *Compaſſion*, to pity, and to tender them. *Pſal.* 119. 132. *Look thou upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy name.*

God uſeth to do ſo, it is his way, his manner and cuſtom of dealing ſo, with ſuch as love him; it is not a ſtrange thing to God, nor a thing that he doth but *now and then*, but it is his daily cuſtom to look upon his Lovers, and ſhew them Mercy. *Pſal.* 145. 20. *The Lord preſerveth all them that love him, but the wicked* (that do not love him) *will he deſtroy.*

IX. *The Lovers of Chriſt have great preparations made by God himſelf, for their entertainment in the other World:* For all the Lovers of the World, and Sin and Vanity, is Wrath and Hell prepared, but for

for the Lovers of Christ, such things as do transcend the *most refined Wit to conceive*; the *most eloquent Tongue to express*, or *the ablest Pen to describe*. 1 *Cor.* 2. 9. *Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.*

1. The *Eye* of Man hath seen admirable things, Coasts of Pearl, Golden Mines, stately Monuments, Kingly Palaces, costly Raiments, but never Eye hath seen such things as God hath prepared for them that love him.

2. The *Ear* hath heard of more than the Eye hath seen, and many hear of the joys of Heaven whose Eyes shall never see them.

3. The *Heart* of Man can conceive more than the Eye hath seen, or the Ear hath heard; it *can imagine all Pebles to be Pearls, all the Earth to be a silver Heap, the Sea to be liquid Gold, the Air transparent Chrystal, every Star to be a Sun*: And if all these were so, they would be but as a Sand to a Mountain, a Beam to the Sun, a Drop to the Ocean, a Grain to a Golden Mine, compared with the things that are prepared for such as love God and Christ, for those things are so *great*, they cannot be measured, so *many*, they cannot be numbred, so *precious*, they cannot be valued, so *long and lasting*, they will never be ended; they exceed our *Faith*, they are beyond our *Hope*, above our *Desires*, they might be *possessed hereafter*, but they cannot be *comprehended* here, because,

For *Sublimity*, they are *Incomprehensible*, for *Transcendency Inexplicable*, for *Glory Unutterable*, for *Sweetness Unconceiveable*, for *Sureness Unquestionable*, for *Fulness Unmeasurable*, for *Firmness Unmoveable*, for *Lastingness Unchangeable*. 1. For

1. For God hath prepared and promiſed ſuch as love him, *a Kingdom.* Jam. 2. 5. *Hearken my beloved brethren, hath not God choſen the poor of this world, rich in faith, and heirs of the Kingdom, which he hath promiſed to them that love him?* A Kingdom is the top of Worldly Honour, and when thoſe that love Chriſt ſhall be in Heaven, *they ſhall be in their Kingdom,* far ſurpaſſing all other Kingdoms, for it is the *Kingdom of God,* Mat. 6. 33. 1 *Cor.* 6. 9, 10. others are but the *Kingdoms of Men:* Theirs is the *Kingdom of Heaven,* others, the beſt, but the *Kingdoms of this World,* 2 Tim. 4. 18. Theirs is an *everlaſting Kingdom,* 2 Pet. 1. 11. others, in their greateſt flouriſhing, are near to *withering,* and that which laſteth longeſt will have an end.

2. God hath prepared for his Lovers *a Crown of Life.* Jam. 1. 12. *Bleſſed is the man that endureth temptation, for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.* A *crown of glory,* 1 Pet. 5. 4. A *crown of righteouſneſs,* 2 Tim. 4. 8. *Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous judge ſhall give me at that day;* and *not to me only,* but *unto all them alſo that love his appearing.*

3. Such as have ſincere Love, have *lively hope of an Inheritance;* all *Chriſt-lovers are Heirs,* and their Inheritance is *Incorruptible,* no end of it, and they live to enjoy it for ever. It is *Undefiled,* no ſpot nor ſtain in it; no Sin nor Sorrow, no Grief nor Groans, no Troubles nor Terrors, to moleſt and diſquiet them. It *fadeth* not, it is always in the Flower; it doth always bloſſom, there is Summer without Winter, Spring without Autumn. It *is*

ſafe in it ſelf, it *is reſerved* in a ſure Hand, in Gods own keeping. It is *ſure to us*, we are kept by the power of God, the Inheritance is reſerved for us; we are preſerved by God, that no force, nor fraud, ſhall make his ſincere Lovers come ſhort of it. *It is* in *Heaven*: The place where an Inheritance doth lye, addeth to the valuation of it; no place like Heaven, no Inheritance like that which lyes in Heaven.

4. God hath *prepared Glory for the Lovers of his Son*; Glory that now is a Myſtery, and is to be revealed, *Rom.* 8. 18. *Eternal glory*, 1 *Pet.* 5. 10. *Eternal weight of glory*, 2 Cor. 4. 17.

X. *The Grace of God ſhall be with the ſincere Lovers of Chriſt.* Grace ſignifies ſometimes the *favour* of God, and ſometimes the good *things* that do proceed from his Grace and Favour; ſo that both the good will and kindneſs of God, and all manner of good that is the Fruit of Gods ſpecial favour, neceſſary to the life of Grace, and Glory, ſhall be to the Lovers of Chriſt. *Eph.* 6. 24. *Grace be with all them that love our Lord Jeſus Chriſt in ſincerity. Amen.*

CHAP. XIV.

The CONCLUSION.

AND now (beloved Hearers) what is the iſſue of all that I have *ſaid*, and ye have *heard*, upon this Subject? Have I gained any of your love to

to Chriſt? Or are ye ſtill in love with the *World*, and *Pleaſures*, and *Profits*, and *Honours*, thereof? Are ye in love with *Sin* and *Self*, more than with Chriſt, after all the Arguments and Pleadings of Grace and Mercy for your Hearts, and hearty Love, to be placed on the bleſſed Son of the moſt bleſſed God? Did ye love Sin, and *will* ye love it ſtill? Did ye love the *World*, and will ye do ſo ſtill? Did ye *not love Chriſt*, and do ye not yet, and *will ye not?* Is this the anſwer I muſt return to him that ſent me? Lord, I cannot gain their love unto thy Son; fain I would, but I cannot. I have asked them in thy Name, but they will not. I have ſtudied for this purpoſe, and Prayed and Preached for this purpoſe, but I have ſtudied in vain, and my Labour *with ſo many* is loſt Labour. I have delivered my Meſſage, but they will not hearken. I have entreated for their Love, not for my Self, but for thy Son, but many will not conſent. Why, Sirs! Did I find you full of Love to Self, and Sin, and World, and after all, muſt I leave you ſo? I found you void of the Love of Chriſt, and muſt I leave you ſo? Why then did I Preach, and why did ye Hear? Did ye come day after day reſolved, Say what I could, ye would do what ye liſt? Shall that bleſſed Jeſus, that hath been ſet forth before you, be ſtill thus deſpiſed, and ſet at naught by you? Did I find the *Anathema* upon you, and muſt I leave it upon you, till *Maranatha?* What if God ſhould ſay, he that after all theſe *Entreaties*, *Calls*, *Invitations*, to love Chriſt, yet loveth the World, Let *him love the World*; and he that loveth Sin, Let *him love his Sin*, Let *him love his Pleaſures*, Let *him love what he will*, *ſince he will not be perſwaded to love whom he*

ſhuld? Oh dreadful Curſe! Oh heavy Wrath! Oh ſad preſage of the Curſe, that ſhall fall upon ſuch Souls when Chriſt ſhall come, and after that, lye and abide upon them for ever!

Speak therefore in thy Heart, *Sinner*, and return thine Anſwer, for it may be this might be to thee the laſt time of Asking; Wilt thou give Chriſt thy Love, or wilt thou not? Thy ſincere, not thy pretended Love? Wilt thou conſent and promiſe, before thou ſtirreſt out of this place, to love Chriſt *more than all, beyond all, and above all?* Or wilt thou deny him ſuch love, and keep it for, and place it ſtill upon thy old beloved ſinful Objects? Sayſt thou ſo? What, muſt I, *to my Sorrow, and thy Woe*, as to thee, end as I did begin? I had hoped I might have bid *thee joy of thy new Love*, and matchleſs Match, in thy conſenting to Love, and accept of this Bleſſed Jeſus for thy Lord and Husband; but if thou wilt not, I muſt ſay what I would not. *Lord, I am loth to ſay it, but it is what thou doſt ſay, and I cannot alter it*; yet, if I muſt ſay it, let it be with a pained, and a ſorrowful Heart, and as my Mouth ſhall drop the Word, let mine Eyes drop ſo many Tears, whilſt at thy command I muſt pronounce, *If any man love not the Lord Jeſus Chriſt, let him be Anathema Maranatha.*

But muſt this be the Sentence I muſt leave upon you all, that at the beginning of this Text had no love to Jeſus Chriſt? What, is there *not one* amongſt you all that can ſay, *Before I did love my Pleaſures, but now I love Chriſt? I did love my Sin, but now I love my Lord and Saviour? My love is turned into another Channel? I have found another object for my love? I would not for a thouſand Worlds have died*

before

before I had ſincere love to Chriſt? Not only one, but many of you, can ſay ſo, or elſe ye have baſely diſſembled, both with God, and this Congregation. Many of you that did not love the Lord Jeſus Chriſt, now do, or ye have been wretched Hypocrites, while ye have been Hearers of theſe Sermons; for what did ye mean *by all thoſe Bills* that ye did give in, day after day, ten or twenty in a day, acknowledging your former Sin, till now, in loving other things, and not Chriſt? Why did ye ſay, Ye never were convinced of the neceſſity of loving Chriſt before? I beſeech you, Why have ye ſo many, and ſo often, with ſuch earneſt Requeſts, even *for Jeſus ſake, and as we had any love for your Souls, deſire Me, and the Congregation, to beg with Importunity, that God would give you ſuch an Heart now, that ye might love the Lord Jeſus Chriſt in ſincerity; above all, with a Superlative Love, with a Predominant Love, with all your Heart, and with all your Soul, that you might not be Anathema when Maranatha?* Were not theſe your own Words? Did not the Congregation hear them Read? When I reviewed your Papers *at Home*, did not I find theſe Words, and ſuch like, whereby ye did expreſs the *former Condition*, and the *preſent Deſires* of your Souls? Tell me then, were ye in good earneſt, or did ye *jeſt with God and Men*, in deſiring Prayers that ye might ſo love the Lord Jeſus? If ſo, repent of your Hypocriſie; lament your double Dealings; bitterly bewail ſuch curſed Diſſemblings. [illegible] ye were in earneſt, and your Hearts, as well [illegible] our Hands, did guide your Pens, in W[illegible] Deſires, and ye have indeed ch[illegible] or rather, God hath turned [illegible] o [illegible]s

his Son, from the World unto himſelf, I ſhall have cauſe to bleſs God that I Preached, and ye heard what was ſpoken of this ſubject; then *are ye my Joy, and Crown, and Rejoycing, both now, and at the coming of the Lord Jeſus Chriſt.* And to you that have this love wrought in your Hearts ſo lately, and to all the reſt that had like love to him before, I wiſh all the Bleſſings that are contained in that Prayer of the Apoſtle, with which he concludeth his Epiſtle; and I this ſubject, *Eph.* 6. 24. *Grace be with all them that love the Lord Jeſus in ſincerity. Amen.*

The BLESSING, *to the Lovers of* CHRIST.

THE Pſalm being Sung, all the People (as is uſual) ſtood up: I kept my Seat longer than ordinarily I was wont, which cauſed their Eyes to be the more towards me. Then I ſtood up and ſaid, Why ſtand ye gazing? Why are your Eyes ſo intent upon me? What can I ſay more? What more do ye expect? The Bleſſing? What! All of you? What! Whether ye love Chriſt or no? Alas! If God Curſe, how can I Bleſs? I have day after day, ſet Life and Death, a Bleſſing and a Curſe, before you, and muſt it not be with you according to your own Choice? If ye will be bleſt indeed, ye muſt love Chriſt; if ye will not love Chriſt, the Curſe, and not a Bleſſing, waiteth for you, though ye here wait for the Bleſſing. If ye would not go without the pronouncing of the Bleſſing, from hence to your Homes, love Chriſt;

oh

oh love Chriſt: Oh at laſt be perſwaded to love Chriſt, that ye might not go from Chriſts Bar to the Flames of Hell (without his Bleſſing) for ever. I have done for this time and Text, when I have ſaid the Words of my Text, *If any man love not the Lord Jeſus Chriſt, let him be Anathema Maranatha*; and let all the People *that dare*, (leaſt they ſhould wiſh a Curſe upon themſelves) ſay *Amen*. And for you that have ſet your Hearts on Chriſt above all, I beg from the Father of Mercies, that *Grace might be with all them that love the Lord Jeſus Chriſt in ſincerity*, and let all the People ſay, *Amen*.

What lively Countenances, what Affections, what Tears and Cryings, with the Spirits working, were cauſed, do not expect that I ſhould tell.

F I N I S.

Books Printed for, and Sold by Thomas Cockerill, *at the* Three Legs *in the* Poultrey.

THere is now in the Preſs, and will ſuddenly be Publiſhed, An Expoſition of the Aſſemblies Shorter Catechiſm, with Practical Inferences from each Queſtion. By *John Flavell*, Miniſter of the Goſpel.

Charnock's Works in Two Vol. Fol.

Ruſhworth's Hiſtorical Collections, 3d Part, never before Printed; containing the Principal Matters which happened from the Meeting of the Parliament 1640. to the end of the Parliament 1644. in 2 Vol. Fol.

Geography Rectified; or Deſcription of all the World in all its Kingdoms, Provinces, Countreys, *&c.* Alſo Government, Commodities, Coins, Weights, *&c.* Illuſtrated with about 80 Maps. By *Robert Morden*, 4*to.*

The Morning Exerciſe at *Cripplegate*; or ſeveral Cales of Conſcience Reſolved by ſundry Miniſters. In 4*to.*

A Supplement to the Morning Exerciſe at *Cripplegate.* 8*vo.*

Speculum Theologiæ in Chriſto: Or a view of ſome Divine Truths, which are either Practically Exemplified in Jeſus Chriſt, ſet forth in the Goſpel, or may be reaſonably reduced from thence. 8*vo.*

Chriſtus in Corde: Or, the Myſtical Union between Chriſt and Believers.

Precious Faith, conſidered in its Nature, Workings and Growth. *Theſe three by* Edward Polhill *of* Barwaſh *in* Eſſex, *Eſq.*